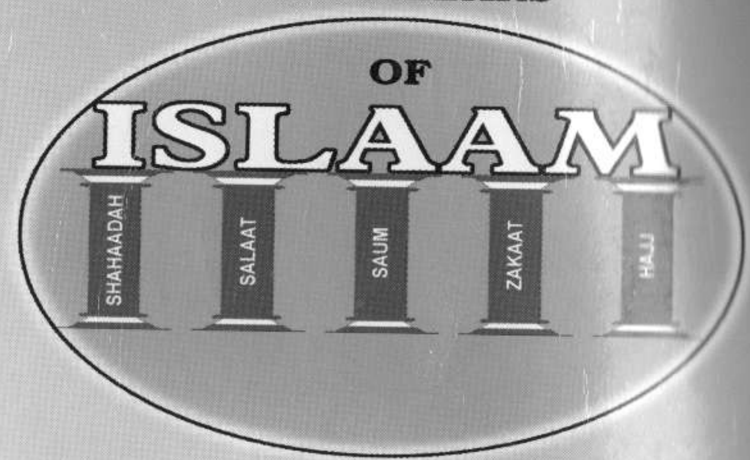
THE PILLARS



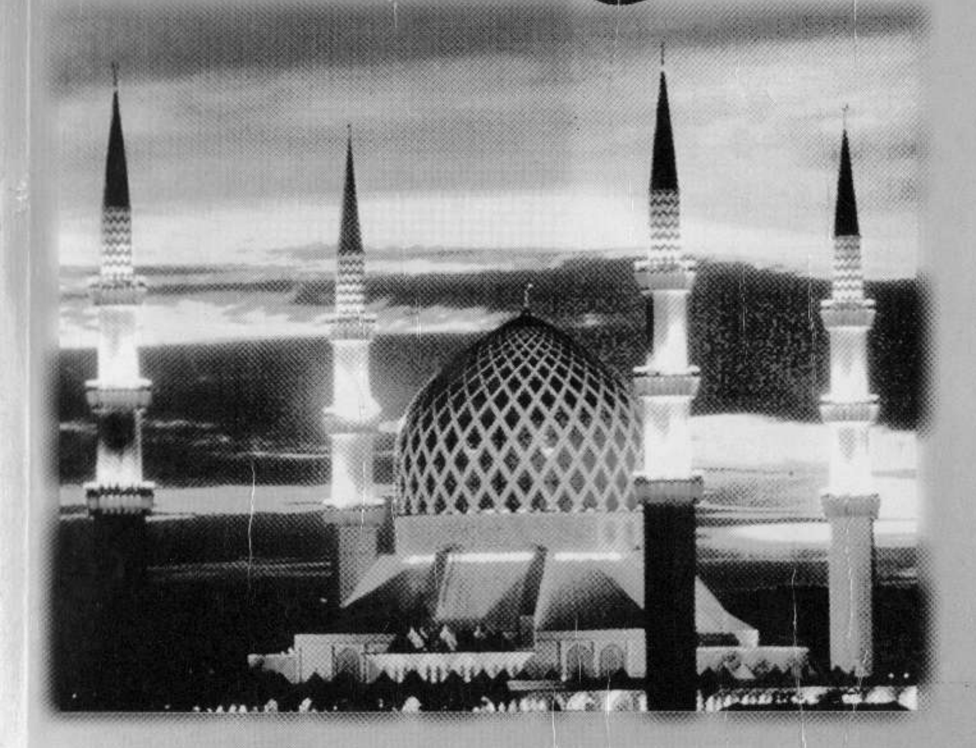
Islamic Book Service

2241, Kucha Chelan, Darya Ganj,
New Delhi-110 002 (INDIA)
Ph.: 3286551, 3253514, 3265380, Fax: 3277913
e-mail: ibsdelhi@del2.vsnl.net.in
Website: http://www.islamic-india.com

TA'LEEMUL HAQ

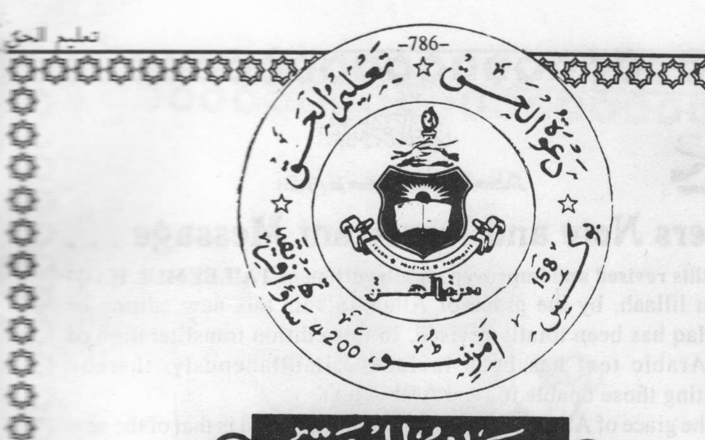
تعليمُ الحَق

TA'LEEMUL HAQ



An Authentic Compilation on The Five Fundamentals of Islaam





تَعلِيمُ الحَق

A sincere request is made to all those who benefit from this Kitaab to include in their Du'aas the publisher and all those who assisted in making this publication possible, especially my late wife who had also played a vital role in the establishment and expansion of Da'watul Haq Group of Madrasahs. May Allah Ta'aala be pleased with her, reward her in abundance and grant her Jannatul Firdous. Aameen.

Jazaakumullah

Shabbir Ahmed E. Desai (Soofi)

MADRASAH DA'WATUL HAQ, JAMAAT KHANA – UMZINTO





السلام عليكم ورحمة الله وبركاته

Compilers Note and Important Message . . .

(Regarding this revised and improved eighth edition of TA'LEEMUL HAQ)

Alhumdu lillaah, by the grace of Allah Ta'aala this new edition of Ta'leemul Haq has been totally revised. In this edition transliteration of important Arabic text has been included simultaneously, thereby accommodating those unable to read Arabic text.

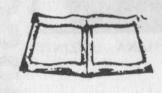
Also by the grace of Allah Ta'aala an important addition is that of the new Part 16 which explains briefly the **rules of marriage, the importance of consuming Halaal, inheritance, etc.** The purpose of this Part is to highlight to the reader that, togeher with Aqaa-id and Ibaadaat there are other three branches of Deen as well. The FIVE branches of Deen are thus:

1) Aqaa-id (Beliefs);
2) Ibaadaat (acts of worship, eg. Salaat, Fasting, Hajj, Zakaat, etc);
3) Mu-'aamlaat (Economic dealings, eg. buying, selling, various trades, etc.);
4) Mu-'aasharaat (Human interaction, social dealings, contacts when mixing with various people, how to be mindful of fulfilling the rights of Parents, Families, Neighbours etc.);
5) Akhlaaq (Good conduct, character, morals, ie. To cleanse the heart and soul of all spiritual maladies and sicknesses eg. pride, jealousy, insincerity, love of material things, and how to cultivate the love and fear of Allah Ta'aala, sincerity, humility, generosity, etc.

Knowledge regarding all these branches should be acquired. Part 16 covers some important aspects of the other branches, but however, in order to benefit fully the reader should contact the Ulama in his area. One could also refer to authentic books, eg. Bahishti Zewar of Hazrat Moulana Ashraf Ali Thanwi (R.A.), the English version being available from: Madrasah Arabia Islaamia – P.O. Box 9786, Azaadville 1750, South Africa.

JAZAKUMULLAH جزاكم الله خيرا والسلام عليكم

Shabbir Ahmed E. Desai (Soofi)
11 Rabi-Ul-Akhir 1419
04 August 1998







MADRASAH DA'WATUL HAQ - UMZINTO

LEARN ★ PRACTICE ★ PROPAGATE

Ta'leemul Haq

تعليم الحق

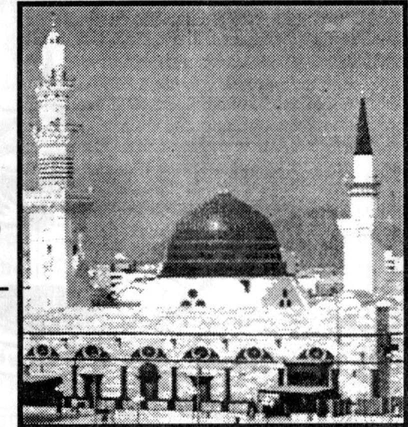
DA'WATUL HAQ ®
TA'LEEMUL HAQ ®

Foreword by . . .

HAZRAT MOULANA SHAH MOHAMMED ZAKARIA SAHEB KHANDELVI

(Nawwaral laahu marqadahu)

SHAIKHUL HADEETH – SAHARANPUR (MUHAAJIR – MADINAH MUNAWWARAH)





For the teaching of pupils at the Primary Madressas this compilation of a few publications called *"Ta'leemul Haq"* was given to this humble servant (of Allah) by its publishers. I heard extracts from a few places and found it to be very useful in it's objective.

May Allah Ta'aala reward the effort of these people who have made an effort to present (Islaamic) beliefs and rules in simple language for the children to understand and grant it full acceptance.

May Allah grant it's organisers His pleasure and love and give them as much ability as possible to follow the footsteps of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam).

May Allah Ta'aala grant the Muslims the concern for the education and correct upbringing of their children and save them from all mischief and problems and give each person on his due time a good death.

(Moulana) Abdul Hafeez, (Saheb)
on behalf of:
(Hazrath Shaikh)
Mohammed Zakaria (Saheb)
Stanger, Kwa-Zulu Natal
South Africa
28 Shabaan, 1401 Hijri.
1 July 1981

(Hazrat Shaikh) Mohammed Zakaria (Saheb) was born on Thursday 11th of Ramadhaan, 1315 Hijri (2/2/1898) Passed away at Madinah Munawwarah on Monday the 1st of Shabaan 1402, corresponding to 24th May 1982. *(May Allah Ta'aala fill his Qabr with Noor).* Aameen.

مُقدّمہ

از

حضرت مولانا الشاہ محمد زکریا صاحب کاندھلوی دامت برکاتہم
شیخ الحدیث مظاہر علوم سہارنپور ثم مہاجر مدینہ منورہ

بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم وآلہ وصحبہ اجمعین

وبعد کہ مکاتب کے بچوں کی تدریس کیلئے چند رسائل کا جو مجموعہ بنام تعلیم الحق
منتظمین نے اس سیاہ کار کو دیا۔ مجھے چند مقامات سے سنا اپنے مقصد میں
بہت مفید پایا معتقدات و مسائل کو آسان انداز و زبان میں بچوں کے
لئے عام فہم بنانے کیلئے جو جد وجہد ان حضرات نے کی ہے اللہ تبارک
وتعالی انکو اسکی بہترین جزائے خیر عطا فرماوے ان کو قبولیت سے
سرفراز فرماوے کارکنان کو اپنی رضا ومحبت نصیب فرماوے اپنے رسول پاک
صلی اللہ علیہ وسلم کے اتباع کی زیادہ سے زیادہ توفیق عطا فرماوے
مسلمانوں کو اپنے بچوں کی تعلیم وتربیت کی طرف توجہ کی زیادہ سے زیادہ
توفیق عطا فرماوے ہر شر وفتنہ سے محفوظ فرماوے اپنے اپنے وقت پر
حسن خاتمہ کی دولت سے مالا مال فرماوے والسلام

(حضرت شیخ) محمد زکریا عفی عنہ
بقلم عبد الحفیظ
از سٹینگر۔ ناٹال ۲۸ شعبان ۱۴۰۱ھ
ساؤتھ افریقہ

STANGER MUSJID
1401 * RAMADHAAN * 1981
Visit of Hazrat Moulana Shah Mohammed Zakaria Saheb Khandelvi

Foreword by . . .

MASEEHUL UMMAT
HAZRAT MOULANA SHAH MOHAMMED MASEEHULLAH KHAN SAHEB

PRINCIPAL – MADRASAH ARABIA – MIFTAHUL ULOOM
JALALABAD, INDIA

بسم اللہ الرحمن الرحیم

We praise Allah the great and Pray for Allah's blessings to His Noble Messenger.

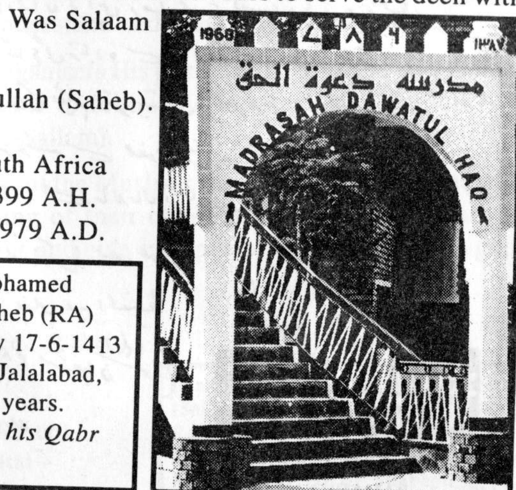
In Umzinto this humble person had an opportunity of visiting the press of Da'watul Haq - Ta'leemul Haq and was very pleased to note the clear printing and script.

I was also very pleased to note that the books are free from pictures of animate objects. May Allah Ta'aala grant the best of rewards (to its publishers).

May Allah Ta'aala grant his constant favours to serve the deen with peace and ease.
Was Salaam

(Hazrat Moulana)
Mohammed Maseehullah (Saheb).
Written at Umzinto,
Kwa-Zulu Natal, South Africa
25 Rabi Ul Awwal 1399 A.H.
Friday 23 February 1979 A.D.

The Late Moulana Mohamed Maseehullah Khan Saheb (RA) passed away on Friday 17-6-1413 A.H. (13-11-1992) in Jalalabad, India, at the age of 83 years.
May Allah Ta'aala fill his Qabr with Noor.



MADRASAH DA'WATUL HAQ

مسیح الامت حضرت مولانا شاہ محمد مسیح اللہ خان صاحب شروانی مدظلہ

(مہتمم مدرسہ عربیہ مفتاح العلوم جلال آباد، ضلع مظفر نگر - یو - پی)

از اکابر خلفاء

حکیم الامت مجدد الملت حضرت مولانا شاہ محمد اشرف علی صاحب تھانوی قدس اللہ سرہ

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

[illegible handwritten Urdu letter]

JALALABAD MUSJID

JALALABAD MADRASAH

Foreword by . . .

HAZRAT MUFTI MAHMOOD SAHEB

GRAND MUFTI – DARUL ULOOM – DEOBAND, INDIA

بسم اللہ الرحمن الرحیم

Glory be to Allah and Salutations on the Holy Prophet Mohammad ﷺ (Sallallahu-Alaihi-Wa-Sallam). Masha-Allah this publication called *"Ta'leemul Haq"* has been written in a very good pattern. In it the basic beliefs, practices, character and devotional aspects (of a Muslims life) have been explained.

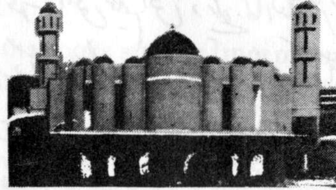
If children read, understand and practice accordingly then Insha-Allah their lives can be moulded according to the Sunnah and they will be safe from ignorance and being led astray.

May Allah reward the writer and accept his service and grant as many people as possible the ability to benefit from the publication. Aameen.

(Mufti) Mahmood (Saheb).

Written at Stanger, Natal, South Africa

18 Ramadaan 1401 / 20 July 1981



STANGER MUSJID

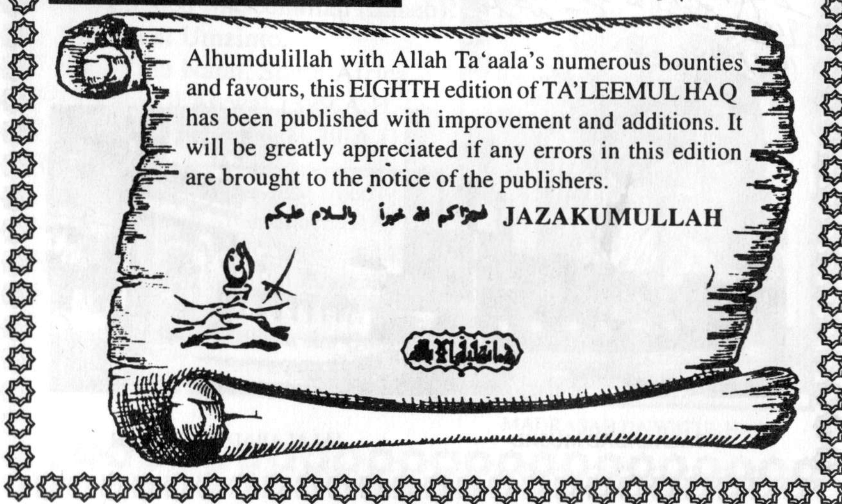
> Hazrat Mufti Mahmood Gangohi Saheb (R.A.) was born in 1325 (Hijri). Passed away in South Africa on 19/4/1417 Hijri, (2/9/96). *May Allah Ta'aala fill his Qabr with Noor.* Aameen.

PUBLISHERS NOTE:

السلام علیکم ورحمۃ اللہ وبرکاتہ

Alhumdulillah with Allah Ta'aala's numerous bounties and favours, this EIGHTH edition of TA'LEEMUL HAQ has been published with improvement and additions. It will be greatly appreciated if any errors in this edition are brought to the notice of the publishers.

JAZAKUMULLAH جزاکم اللہ خیراً والسلام علیکم



مقدمہ

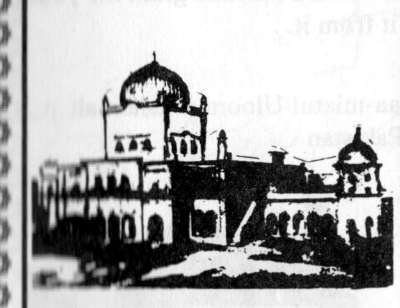
بسم اللہ الرحمن الرحیم

باسمہ سبحانہ تعالیٰ

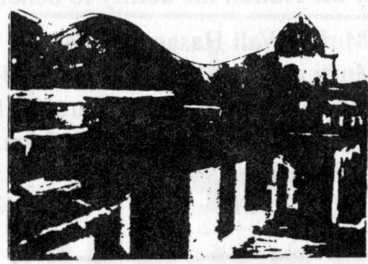
حامداً و مصلیاً ۔ زیر نظر رسالہ تعلیم الحق ماشاء اللہ بہت اچھی ترتیب
لکھا گیا ہے جس میں بنیادی عقائد، اعمال، اخلاق، عبادات کو بیان کیا گیا ہے بچے
اسکو پڑھکر، سمجھکر عمل کریں تو ان شاء اللہ انکی زندگی سنت کے مطابق
بنیگی اور جہالت، ضلالت سے محفوظ رہینگے۔ حق تعالیٰ مؤلف سلمہ کو
جزائے خیر دے اور انکی خدمت کو قبول فرمائے بیش از بیش مخلوق کو
نفع اٹھانے کی توفیق دے۔ آمین

احقر محمود غفرلہ

۱۸/۹/۱۴۰۱ھ



DARUT – TAFSEER
(Darul Uloom, Deoband)
Built 1358 Hijri
1939 AD



CHATTA MASJID (Deoband)
★ Darul Uloom, Deoband, saw its humble beginning under a pomegranate tree with a teacher (Late Mulla Mahmood) and a student (Late Hazrat Moulana Mahmood Ul Hasan).

Foreword by . . .

HAZRAT MUFTI WALI HASAN SAHEB

MUFTI AND SHAIKHUL HADEETH – JAA-MIATUL ULOOM
AL ISLAMIAH – ALLAMA BINNORI TOWN KARACHI, PAKISTAN



To equip the youth of the Muslim Ummat with religious education and training is an important duty and whosoever will take an active part in this field will be entitled to ample reward by Almighty Allah, Insha-Allah.

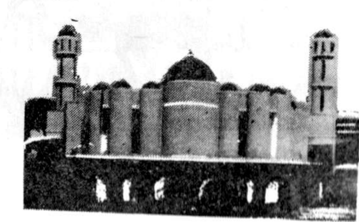
The writer was pleased to note that Shabbir Ahmed Desai Soofi has commenced a very beneficial publication in Urdu and English called *"Ta'leemul Haq"* to educate the muslim children in their beliefs and practices.

The rulings on Wudhoo', Namaaz, Fasting etc., have been explained in simple language and have been derived from Behisti Zewar and Ta'leemul Islam.

I perused through the early chapters of the publication and found the rulings correct in accordance with Islaamic Fiqh (Theology). The printing is beautiful. There is a great need for such publication in countries like South Africa. Due to the sincerity of the author the publication is ready. May Allah reward him and grant the youth of the Nation the ability to benefit from it.

(Mufti) Wali Hasan (Saheb)
Mufti and Shaikhul Hadeeth of Jaa-miatul Uloom al Islamiah
Allama Binnori Town, Karachi, Pakistan
Written at Stanger, South Africa.
20 Ramadaan 1401
24 July 1981

Hazrat Mufti Wali Hasan Saheb (R.A.) passed away in Pakistan on the first Jumu'ah of Ramadaan 1416 Hijri / 1995. *(May Allah Ta'aala fill his Qabr with Noor).* Aameen.



STANGER MUSJID

مقدمہ

[illegible]

ALLAMA BINNORI MADRASAH
Karachi, Pakistan

Foreword by . . .

MOULANA YUNUS E. PATEL

KHALIFAH OF HAZRAT MOULANA HAKEEM MUHAMMAD AKHTAR SAHEB OF PAKISTAN
VICE-PRESIDENT – JAM'IATUL ULAMAA, NATAL, SOUTH AFRICA



Sezela is a peaceful little village on the South Coast of Natal. The magnificent sugar mill here had brought people of different faiths to this little village. It was the late Hajee Ebrahim E. Patel who drew up Hajee Shabbir Ahmed's attention to the lack of any Islamic Mission work in this area. In the year 1968 it was at Sezela that Hajee Shabbir Ahmed, son of the late Soofi Ebrahim Desai of Umzinto commenced an effort to impart basic Islamic knowledge to both the adults and the children of the area. This effort proved a great success and within a short time other villages and towns like Lawson Estate., Malagazi, Renishaw, Park Rynie, Ixopo, Umkomaas, etc., could also boast of having a little Madressa for their pupils.

As most of the Madrasahs were established at places where pupils had no backgroud of elementary Islamic Education, a definite need was felt for a text book in simple English, which would serve as a guide to both the pupils and the staff.

Hence the first edition of *"Ta'leemul Haq"* was produced in 1975 which deals with basic Taharah, Wudhoo', Ghusl, Method and Rules of performing Salaah correctly and a chapter on Fasting.

With the large number of Madrasahs and individuals using *"Ta'leemul Haq"*, the need was felt for developing on the original. Thus further chapters were added, which covered Death and Burial, Zakaat, Hajj, etc.

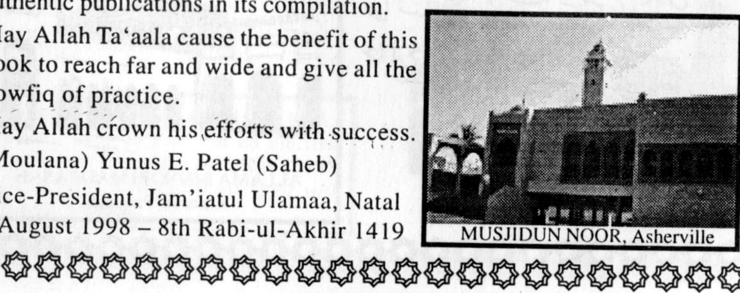
This is the eighth edition which includes chapters on Halaal and Haraam, Inheritance, Marriage and Divorce, Waleemah, etc.

Extensive use has been made of Mufti Mohammed Kifayatullah's, Ta'leemul Islaam, Behishti Zewar of Moulana Ashraf Ali Thanwi (R.A.) and other authentic publications in its compilation.

May Allah Ta'aala cause the benefit of this book to reach far and wide and give all the Towfiq of practice.

May Allah crown his efforts with success.

(Moulana) Yunus E. Patel (Saheb)
Vice-President, Jam'iatul Ulamaa, Natal
1 August 1998 – 8th Rabi-ul-Akhir 1419



MUSJIDUN NOOR, Asherville

Foreword by . . .

HAZRAT HAJEE MOULANA MOHAMMED FAROUK SAHEB (OF SAKKAR, PAKISTAN)

SENIOR KHALIFAH OF HAZRAT MOULANA MASEEHULLAH KHAN SAHEB (R.A.)

نحمدہ ونصلی ونسلم علی رسولہ الکریم

امابعد زیر سماعت کتاب تعلیم الحق ماشاء اللہ تعالیٰ بہت پسند آئی
اچھی ترتیب سے ضروری باتیں اعتقادات عبادات معاملات معاشرت
اور اخلاقیات کی بیان کی گئی ہیں طلبہ سمجھ کر پڑھیں اور عمل کریں
تو امید ہے کہ متوسط درجہ کی عالمانہ صلاحیت پیدا ہو سکتی ہے۔
اللہ تعالیٰ اس کتاب کی مقبولیت میں افزونی فرمائیں اور
مؤلف مدظلہ کو اجر دارین سے نوازیں آمین وباللہ التوفیق

احقر محمد فاروق عفی عنہ
بمکان مولانا عثمان کدوا صاحب
امزنٹو ۲۷/۶/۱۴۱۸ھ



We praise Allah the great and Pray for Allah's blessings to His Noble Messenger.

I have heard extracts from the Kitaab Ta'leemul Haq and Masha-Allah have liked it very much.

Necessary Masaa'il regarding Aqaa-id (Beliefs), Ibaadaat (Acts of Worship), Mu-'aamlaat (Economic Dealings), Mu-'aasharaat (Social dealings + Human interactions) and Akhlaqiyaat (Good conduct, character + morals) have been explained very systematically.

It is hoped that students studying this Kitaab with understanding which is coupled with practice, will develop a good Deenee ability.

May Allah Ta'aala increase the acceptance of this Kitaab and grant the compiler the best of rewards in both the worlds. Ameen.

(Hazrat Moulana) Mohammed Farouk (Saheb)
27-6-1418 (Written at the residence of Moulana Osman Kadwa – Umzinto)

Foreword by . . .

MOULANA OSMAN K. KADWA

KHALIFAH OF HAZRAT MOULANA HAJEE MUHAMMAD FAROUK SAHEB OF PAKISTAN

AMEER – UMZINTO ISLAAMIC SCHOOL – UMZINTO, KWA-ZULU NATAL, REPUBLIC OF SOUTH AFRICA



In every age and era, whenever the character, knowledge and action began to decline and degenerate, Almighty Allah Ta'aala always inspired some individuals to make an effort for the upliftment of the Ummat.

In contemporary times, when generally the muslim masses show indifference towards the basic fundamentals of Islaam and are declined towards religious practises, Almighty Allah guided Haji Shabbir Ahmed to publish the simplified, illustrated and easily understood *"Ta'leemul Haq"*, under the guidance of the Ulamaa.

The compiler has not only undertaken the publishing of this book, but also teaches it.

By the grace of Allah Ta'ala this book has been accepted by students as well as by the Ulamaa.

Qari Ismail Desai (son of Hajee Shaabir Ahmed) has checked the references of the different Masaa'il, corrected and amended the previous edition and has typsetted the entire book.

Due to the simple language, illustrations, etc., Alhumdolillah many Madrasahs here and abroad have included this Kitaab in their syllabus.

The blessings and Du'aas of the pious has played a vital role in the acceptance of this book.

May Allah Ta'aala accept these valuable efforts of the publisher and reward him immensely in both the worlds and make this great work a means of his salvation.

I hope and pray that the Ummah at large, will benefit from this valuable contribution. Aameen.

(Moulana) Osman Kasim Kadwa (Saheb)
Ameer: Umzinto Islaamic School
Umzinto, Kwa-Zulu, Natal



UMZINTO MUSJID

Acknowledgement . . .

All praise is due to Allah Ta'aala who gave this humble servant the guidance to publish this *"Taleemul Haq"*. This publication is the result of the Du'aas of my late father, Hajee Ebrahim A. Desai Soofi (well known as Soofi Mota) and Mother, who spent the major part of their lives in the service of Allah's Deen. May Allah Ta'aala rest their souls in peace. Aameen.

My task was made very much easier by the immense help I received from Moulana Yunus E. Patel and Moulana Osman K. Kadwa. Being bereft of any deep understanding of Islaam, I had to impose on them considerably for clarification, verity and suggestions. Their insight into both the philosophical and practical aspects of Islaamic life gives a measure of authenticity to this publication. May Allah Ta'aala reward them for the service they have rendered through this publication to both our adults and youth.

I am very thankful to the late Hajee Ebrahim Patel, Mufti Abdullah A.R. Mia, Moulana Haroon I. Abbasoomar, Moulana Qari Ismail S.A. Desai Soofi, Hajee Mohammed E. Karim and others who assisted me in this publication in any form.

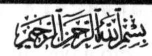
I also acknowledge my great debt to the publishers of Moulana Mufti Mohammed Kifayatullah's (R.A.) Taleemul Islam, Moulana Ashraf Ali Thanwi's (R.A.) Behishti Zewar, Mufti Abdullah Ebrahim's Haj, Umrah and Ziyaarah, *"Ziyaarat of Rasulullah* ﷺ (Sallallahu-Alaihi-Wa-Sallam)" prepared by the Mujlisul Ulama, P.E., and also acknowledge my great debt to the Waterval Islaamic Institute.

I am also greatly indebted to Hazrath Sheikh Moulana MOHAMMAD ZAKARIA KHANDELVI of Saharanpur, (Muhaajir Madinah), Mufti Mahmood Saheb of Darul Uloom Deoband, India and Mufti Wali Hassan Saheb of Jamiatul Uloom Al Islamia, Allama Binnori Town, Karachi, Pakistan who, despite their old ages and numerous occupations, utilised their precious times to page through and view this publication and express their kind and encouraging views in the prefaces. May Allah Ta'aala fill their Qabrs with Noor and grant them the highest of ranks in the Hereafter Ameen. Wassalam

Shabbir Ahmed E. Desai (Soofi)
P.O. Box 158, Umzinto 4200
Kwa-Zulu Natal, South Africa
13th Rabi-ul-Akhir 1419 /
6th August 1998.



MADRASAH
DA'WATUL HAQ
-UMZINTO



HOW A READING LESSON SHOULD BE TAKEN

First give the children a minute or two to look at the: ILLUSTRATION AND DU'AAS Then:

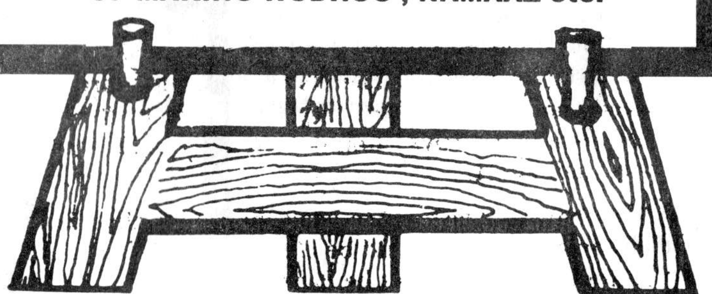
Step 1: Teach the new words on the **blackboard** (3 to 4 minutes)

Step 2: Read through the whole lesson **with the class,** twice.

Step 3: This should be taken as a second period spent on the same lesson. The teacher should spend only a few minutes revising the new words and reading **once** through the lesson with the class.

Then all the children should read the lesson **aloud**, at the same time, but **each** child reading at **his / her** own speed with the **teacher going round helping and ENCOURAGING.**

PRACTICAL DEMONSTRATION IS VERY ESSENTIAL IN EXPLAINING THE PROCEDURE OF MAKING WUDHOO', NAMAAZ etc.



GUIDELINES FOR THE TEACHER

The teaching of this subject should be as practical as possible. This Kitaab has been written to enable the child to grasp the basic Du'aas and to apply them to daily living.

The questions at the end of each part may be answered in written or oral form. These questions will ensure that the child has read with understanding.

Practical tasks appear in some parts. The simple things to be constructed by he children will assist in making the subject a reality.

It is suggested that once a part has been completed and the questions answered, that the teacher help the children to make their own brief notes to emphasise the important facts.

Apart from the practical work assigned at the end of a chapter, the following approach is suggested as teacher and children proceed together through the Kitaab.

1. **Clothes** should be inspected regularly and advice given to those whose clothes are dirty.
2. Remember that rules of **Tahaarat** and **Cleanliness** apply to the home as well as the Madrasah. On his visits to the children's homes, the teacher will see how successful his teaching is. Where he finds an unhygienic home, he or she should try to get the cooperation of the parents. This will make his teaching successful.
3. **Cleanliness of the classroom:** Children should take turns in sweeping and dusting the classroom. Windows should be cleaned regularly. Children should be encouraged to keep their desks and carpet clean.
4. **Personal cleanliness:** Regular inspection of children should be conducted to see that they are clean. Head, face, hands, feet, fingernails and teeth should be inspected. Boys should be encouraged to keep their hair short.
5. **Toilets:** The need to keep the toilets clean is very important. They should be cleaned regularly. The water can must always be Paak.

INDEX



TEACHINGS of ISLAAM



بسم اللہ الرحمٰن الرحیم

شروع کرتا ہوں اللہ کے نام سے جو نہایت مہربان اور بڑے رحم والا ہے

Bismil-laa-hir-rahmaa-nir-raheem.

In the name of Allah, the beneficent, the merciful.

نحمد اللہ العلی العظیم ونصلی علی رسولہ الکریم

Nahmadul-laahal-'aliy-yal 'azeem wa nusal-lee 'alaa rasoolihil kareem.

We praise Allah the great and pray for Allah's blessings to His noble Prophet

اسلام کی بنیاد پانچ چیزوں پر ہے

(۱) اول کلمہ طیبہ یا کلمہ شہادت کے مطلب کو دل سے ماننا اور زبان سے اقرار کرنا۔ (۲) نماز پڑھنا۔ (۳) زکوٰۃ دینا۔ (۴) رمضان شریف کے روزے رکھنا۔ (۵) حج کرنا۔

1. The name of our RELIGION is ISLAAM.
2. Islaam stands on FIVE PILLARS.
3. These pillars are as follows:

☞ ⓐ **KALIMAH TAYYIBAH-**
Every Muslim must BELIEVE in and DECLARE the KALIMAH which means that there is none worthy of worship but ALLAH and MUHAMMAD ﷺ (Sallallahu-Alaihi-Wa-Sallam) is Allah's Messenger.

☞ ⓑ **SALAAT** - Daily five times **PRAYERS (NAMAAZ)**.

☞ ⓒ **ZAKAAT** - Compulsory Charity on the wealthy.

☞ ⓓ **SAUM - FASTING** in the month of RAMADHAAN, 9th month of Islaamic Calendar.

☞ ⓔ **HAJ** - To perform Pilgrimage.

4. ISLAAM is a religion of peace.
5. ISLAAM is a perfect and true religion.
6. ISLAAM teaches us all the good things about this world and the hereafter.

KALIMAH OF ISLAAM

THE FIRST KALIMAH



لا الٰہ الا اللہ محمد رسول اللہ

Laa-ilaaha il-lal-laahu muhammadur rasoo-lul-laah

1

لا الٰہ الا اللہ

اللہ کے سوا کوئی عبادت کے لائق نہیں،

Laa-ilaaha il-lal-laahu

"There is none worthy of worship but Allah

2

محمد رسول اللہ ﷺ

محمد (صلی اللہ علیہ وسلم) اللہ کے رسول ہیں۔

muhammadur rasoo-lul-laah

Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam) is Allah's Messenger"

This Kalimah is also called:-

* Kalimah Tauheed

And

* Kalimah Tayyibah.

THE SECOND KALIMAH
KALIMAH SHAHADAT (TESTIFICATION)

دوسرا کلمہ شہادت کا

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

Ash-hadu al-laa-ilaaha il-lal-laahu
wa ash-hadu an-na muham-madan 'abdu-hoo wa rasooluh

1

أَشْهَدُ
گواہی دیتا ہوں میں
Ash-hadu
I testify

2

أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ
کہ اللہ کے سوا کوئی معبود نہیں
al-laa-ilaaha il-lal-laahu
that there is none worthy of worship but Allah

3

وَأَشْهَدُ
اور گواہی دیتا ہوں میں
wa ash-hadu
and I testify

4

أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ
کہ محمد (صلی اللہ علیہ وسلم) اللہ تعالیٰ کے بندے اور اس کے رسول ہیں
an-na muham-madan 'abdu-hoo wa rasooluh
that Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam) is His servant and His messenger

THE THIRD KALIMAH
KALIMAH TAMJEED (GLORIFICATION OF ALLAH)

تیسرا کلمہ بزرگی کا

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ
وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Sub-haa-nal-laahi wal-ham-du-lil-laahi
wa laa ilaaha il-lal-laahu wal-laahu akbar wa-laa haw-la wa laa
quw-wa-ta il-laa bil-laahil 'aliy-yil 'azeem

1

سُبْحَانَ اللّٰهِ
اللہ کی ذات پاک ہے
Sub-haa-nal-laahi
Glory be to Allah

2

وَالْحَمْدُ لِلّٰهِ
اور اللہ ہی قابل تعریف ہے
wal-ham-du-lil-laahi
and all praise be to Allah

3

وَلَا إِلٰهَ إِلَّا اللّٰهُ
اور اللہ کے سوا کوئی عبادت کے لائق نہیں
wa laa ilaaha il-lal-laahu
and there is none worthy of worship besides Allah

4

وَاللّٰهُ أَكْبَرُ
اور اللہ سب سے بڑا ہے!
wal-laahu akbar
And Allah is the greatest

5

وَلَا حَوْلَ وَلَا قُوَّةَ
اور (اللہ کی فرمانبرداری کی) قوت
اور (گناہوں سے رکنے کی) طاقت
wa-laa haw-la wa laa quw-wa-ta
and there is no Power and might

6

إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ
خدائے بزرگ و برتر کی توفیق کے بغیر حاصل نہیں ہو سکتی
il-laa bil-laahil 'aliy-yil 'azeem
except from Allah. The most high - The great.

THE FOURTH KALIMAH
KALIMAH TAUHEED
(BELIEVING IN THE UNITY OF ALLAH)

چوتھا کلمہ توحید کا

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

Laa ilaaha il-lal-laahu wa<u>h</u>-da-hoo
laa sha-ree-ka la-hoo la-hul mulku wa la-hul <u>h</u>amdu yu<u>h</u>-yee wa yumee-tu bi-ya-dihil khairu wa hu-wa 'a-laa kul-li shay-in qadeer.

3	2	1
لَا شَرِيْكَ لَهٗ اس کا کوئی شریک نہیں laa sha-ree-ka la-hoo *He has no partner*	وَحْدَهٗ وہ اکیلا ہے wa<u>h</u>-da-hoo *He is one/alone*	لَآ اِلٰهَ اِلَّا اللّٰهُ اللہ کے سوا کوئی معبود نہیں Laa ilaaha il-lal-laahu *"There is none worthy of worship besides Allah,*

6	5	4
يُحْيِيْ وَيُمِيْتُ وہی زندگی اور موت دیتا ہے yu<u>h</u>-yee wa yumee-tu *He gives life and causes death.*	وَلَهُ الْحَمْدُ اور تمام تعریفیں اسی کے لیے ہیں wa la-hul <u>h</u>amdu *and for Him is all praise.*	لَهُ الْمُلْكُ اسی کا ملک ہے la-hul mulku *For Him is the Kingdom*

8	7
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○ اور وہ ہر چیز پر قدرت رکھنے والا ہے۔ wa hu-wa 'a-laa kul-li shay-in qadeer. *And He has power over everything."*	بِيَدِهِ الْخَيْرُ اور ہر قسم کی بھلائی اسی کے ہاتھ میں ہے bi-ya-dihil khairu *In His hand is all good*

THE FIFTH KALIMAH
KALIMAH RADDE-KUFR
(disapproving of Kufr (disbelief))

پانچواں کلمہ کفر کے رد کرنے میں

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ
مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهٖ
وَاَسْتَغْفِرُكَ لِمَا لَآ اَعْلَمُ بِهٖ تُبْتُ
عَنْهُ وَتَبَرَّاْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكِذْبِ
وَالْمَعَاصِيْ كُلِّهَا اَسْلَمْتُ وَاٰمَنْتُ وَاَقُوْلُ
لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ

یا اللہ بیشک میں تیری پناہ مانگتا ہوں
تیرے ساتھ کسی چیز کو شریک کرنے سے، جان بوجھ کر،
اور انجان پنے سے ہوجاوے تو میں تجھ سے معافی چاہتا ہوں اور اس سے توبہ کرتا ہوں،
اور کفر و شرک و کذب اور تمام گناہوں سے بیزاری ظاہر کرتا ہوں،
اور میں نے تیری تابعداری اختیار کرلی اور ایمان لے آیا اور صدق دل سے اقرار کرتا ہوں کہ
نہیں ہے کوئی معبود سوائے اللہ کے، اور محمد (صلی اللہ علیہ وسلم) اللہ کے رسول ہیں۔

Al-laa-hum-ma in-nee a-'oozhu bi-ka min an ush-rika bika shay-aw-wa ana a'lamu bi-hee was-tagh-fi-ru-ka limaa-laa a'lamu bihee tub-tu 'an-hu wa ta-bar-ra'-tu minal kufri wash-shirki wal-kizhbi wal ma-'aa-see kul-li-haa aslam-tu wa aa-man-tu wa a-qoolu laa ilaaha il-lal-laahu muhammadur-rasoolul-laah.

O Allah! I seek protection in You from that I should join any partner with You knowingly and I seek Your forgiveness from that which I do not know. I repent from it (ignorance) and I free myself from disbelief and joining partners with You and from falsehood and from all sins. I submit to Your will and I believe and I declare: There is none worthy of worship besides Allah and Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam) is Allah's Messenger.

ایمان IMAAN

Q. What is **IMAAN**?

A. **IMAAN** is to have **FAITH** in something and to proclaim it. To a Muslim **IMAAN** means firm belief in Allah and the teachings of our Nabi Hazrat Muhammad Mustafa ﷺ (Sallallahu-Alaihi-Wa-Sallam).

IMAANE MUJMAL (Imaan in brief)

ایمان مجمل

اٰمَنْتُ بِاللهِ كَمَا هُوَ بِاَسْمَائِهٖ وَصِفَاتِهٖ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

Aa-man-tu bil-laahi ka-maa hu-wa bi- as-maa-ihee wa sifaa ti-hee wa qa-bil-tu ja-mee-'a ah-kaa-mi-hee.

1	2
اٰمَنْتُ بِاللهِ ایمان لایا میں اللہ پر Aa-man-tu bil-laahi *I believe in Allah*	كَمَا هُوَ جیسا کہ وہ ہے ka-maa hu-wa *as He is*

3	4
بِاَسْمَائِهٖ وَصِفَاتِهٖ اپنے ناموں اور صفتوں کے ساتھ bi-as-maa-ihee wa sifaa ti-hee *with all His names and attributes*	وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ اور میں نے اس کے تمام احکام قبول کیے wa qa-bil-tu ja-mee-'a ah-kaa-mi-hee. *and I have accepted all His orders.*

مسلمانوں کو سات چیزوں پر ایمان لانا ضروری ہے

A Muslim has to proclaim faith in seven things, These are:—

IMAANE MUFASSAL (Imaan in detail)

ایمان مفصل

اٰمَنْتُ بِاللهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ

Aa-mantu bil-laahi wa ma-laa-i ka-ti-hee wa ku-tu-bi-hee wa ru-su-li-hee wal-yaw-mil aa-khi-ri wal qadri khay-ri-hee wa shar-ri-hee mi-nal-laa-hi ta-'aa-laa wal ba'si ba 'dal mawt.

1	2	3
اٰمَنْتُ بِاللهِ ایمان لایا میں اللہ پر Aa-man-tu bil-laahi *I believe in Allah*	وَمَلٰٓئِكَتِهٖ اور اس کے فرشتوں پر wa ma-laa-i ka-ti-hee *and His Angels,*	وَكُتُبِهٖ اور اس کی کتابوں پر wa ku-tu-bi-hee *and His Books,*

4	5
وَرُسُلِهٖ اور اس کے رسولوں پر wa ru-su-li-hee *and His Messengers,*	وَالْيَوْمِ الْاٰخِرِ اور قیامت کے دن پر wal-yaw-mil aa-khi-ri *and in the Last Day (Day of Judgment)*

6	7
وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللهِ تَعَالٰى اور اس پر کہ اچھی اور بری تقدیر خدا کی طرف سے ہوتی ہے wal qadri khay-ri-hee wa shar-ri-hee mi-nal-laa-hi ta-'aa-laa *and in Fate, that good and bad is from Allah*	وَالْبَعْثِ بَعْدَ الْمَوْتِ اور موت کے بعد اٹھائے جانے پر wal ba'si ba 'dal mawt. *and the life after death.*

خدا تعالیٰ کے ساتھ مسلمانوں کے عقیدے

ALLAH

(۱) خدا تعالیٰ ایک ہے

1. Allah is One.

(۲) خدا تعالیٰ ہی عبادت اور بندگی کے لائق ہے اور اُس کے سوا کوئی بندگی کے لائق نہیں

2. He alone is worthy of worship. And none besides Him is worthy of worship.

(۳) اُس کا کوئی شریک نہیں

3. He has no PARTNER.

(۴) وہ ہر بات کو جانتا ہے کوئی چیز اُس سے پوشیدہ نہیں

4. Nothing is hidden from Him, He even knows the thoughts that go into a person's mind.

(۵) وہ بڑی طاقت اور قدرت والا ہے

5. He is most Powerful.

(۶) اُسی نے زمین۔ آسمان۔ چاند سورج۔ ستارے۔ فرشتے آدمی جن۔ غرض تمام جہان کو پیدا کیا ہے اور وُہی تمام دنیا کا مالک ہے

6. He created the earth, the skies, the sun, the moon, the stars, the Angels, human beings, Jinns and the whole universe.

(۷) وُہی مارتا ہے وہی جلاتا ہے ۔ یعنی مخلوق کی زندگی اور موت اُسی کے حکم سے ہوتی ہے

7. He gives life and causes death.

(۸) وہی تمام مخلوق کو روزی دیتا ہے

8. He alone gives sustenance to all the creations.

(۹) وہ نہ کھاتا ہے۔ نہ پیتا ہے۔ نہ سوتا ہے

9. He does not eat, drink or sleep.

(۱۰) وہ خود بخود ہمیشہ سے ہے اور ہمیشہ رہے گا

10. He is from eversince and will remain forever.

(۱۱) اس کو کسی نے پیدا نہیں کیا

11. He was not created by anyone.

(۱۲) نہ اُس کا باپ ہے نہ بیٹا نہ بیٹی نہ بیوی نہ کسی سے اُس کا رشتہ ناتا۔ وہ اِن تمام تعلقات سے پاک ہے

12. He does not have any parents, wife or children.

(۱۳) سب اس کے محتاج ہیں وہ کسی کا محتاج نہیں

13. All depend on Him. He does not depend on anybody.

(۱۴) وہ بے مثل ہے کوئی چیز اُس کے مُشابہ یعنی اُس جیسی نہیں

14. He resembles none. Nobody resembles Allah.

(۱۵) وہ تمام عیبوں سے پاک ہے

15. He is pure from all faults.

(۱۶) وہ مخلوق جیسے ہاتھ پاؤں۔ ناک کان اور شکل وصورت سے پاک ہے

16. He does not have hands, feet, nose, ears or a body like that of human beings.

17. We should therefore Pray to Him for all our requirements.

ملائکہ (فرشتے)

فرشتے خدا تعالیٰ کی ایک مخلوق ہیں۔ نور سے پیدا
ہوئے ہیں ہماری نظروں سے غائب ہیں۔ نہ مرد ہیں نہ عورت
خدا کی نافرمانی اور گناہ نہیں کرتے جن کاموں پر خدا تعالےٰ نے
انھیں مقرر فرما دیا ہے انھیں میں لگے رہتے ہیں!

فرشتوں کی گنتی خدا تعالیٰ کے سوا کوئی نہیں جانتا۔
ہاں اتنا ہمیں معلوم ہے کہ فرشتے بہت ہیں اور ان میں سے
چار فرشتے مُقرب اور مشہور ہیں!

(۱) اوّل حضرت جبرئیلؑ جو خدا تعالیٰ کی کتابیں اور احکام اور پیغام پیغمبروں کے پاس لاتے تھے۔

(۲) دوسرے حضرت میکائیلؑ جو بارش کا انتظام کرنے اور مخلوق کو روزی پہنچانے کے کام پر مقرر ہیں

(۳) تیسرے حضرت عزرائیلؑ ہیں جو مخلوق کی جان نکالنے پر مقرر ہیں:

چوتھے حضرت اسرافیلؑ جو قیامت میں صور پھونکیں گے۔

ANGELS

1. Allah has created Angels out of light and gave them various duties to perform.
2. They are not visible to us.
3. They do not commit any sin nor do they disobey Allah.
4. They do what Allah has ordered.
5. We do not know their exact number.
6. We know of four famous Angels. They are:

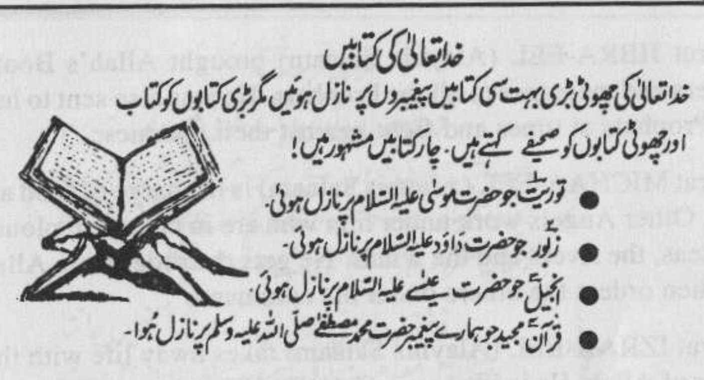
1. Hazrat JIBRA-EEL	Alayhis Salaam
2. Hazrat MICHAA-EEL	Alayhis Salaam
3. Hazrat IZRAA-EEL	Alayhis Salaam
4. Hazrat ISRAAFEEL	Alayhis Salaam

7. Hazrat JIBRA-EEL (Alayhis Salaam) brought Allah's Books, Orders and messages to all the Prophets. He was also sent to help the Prophets at times and fight against their enemies.
8. Hazrat MICHAA-EEL (Alayhis Salaam) is in charge of food and rain. Other Angels work under him who are in charge of clouds, the seas, the rivers and the winds. He gets the order from Allah. He then orders the others under his command.
9. Hazrat IZRAA-EEL (Alayhis Salaam) takes away life with the] order of Allah. He is in charge of death. Numerous Angels work under him. Some take away the lives of good persons whilst others looking very fearful take away the lives of sinners and disbelievers.
10. Hazrat ISRAAFEEL (Alayhis Salaam) will blow the Soor (Trumpet) on the Day Of Judgement. The sound will destroy and kill everything that is on the earth and in the skies. When he blows for the second time all will come to life with the order of Allah.
11. There are two Angels that are always with every person. One writes all his GOOD DEEDS whilst the other enters all his BAD DEEDS. They are known as ☞ KIRAAMAN-KAATIBEEN.
12. The Angels MUNKAR and NAKEER question a person (in the grave) when he dies.
13. Some Angels are in charge of HEAVEN, some of HELL, some of looking after children, the old, weak and others whom Allah wishes to protect.
14. From the QUR'AAN and HADITH we come to know that various other Angels are in charge of various other duties.



خدا تعالیٰ کی کتابیں

خدا تعالیٰ کی چھوٹی بڑی بہت سی کتابیں پیغمبروں پر نازل ہوئیں مگر بڑی کتابوں کو کتاب اور چھوٹی کتابوں کو صحیفے کہتے ہیں۔ چار کتابیں مشہور ہیں!



- توریت جو حضرت موسیٰ علیہ السلام پر نازل ہوئی۔
- زبور جو حضرت داؤد علیہ السلام پر نازل ہوئی۔
- انجیل جو حضرت عیسٰے علیہ السلام پر نازل ہوئی۔
- قرآن مجید جو ہمارے پیغمبر حضرت محمد مصطفٰے صلی اللہ علیہ وسلم پر نازل ہوا۔

BOOKS OF ALLAH

1. Allah has revealed His Books to various Prophets for the guidance of their nations.
2. The big Books are called Kitaabs whilst the small ones are called Sahifas.
3. The four main Books that were revealed are the:—
   - 1. TAURAAT
   - 2. ZABOOR
   - 3. INJEEL
   - 4. HOLY QUR'AAN
4. The TAURAAT (OLD TESTAMENT) was given to Hazrat Moosa (Alayhis Salaam).
5. The ZABOOR (PSALMS) was given to Hazrat Dawood (Alayhis Salaam).
6. The INJEEL (NEW TESTAMENT) was given to Hazrat Eesaa (Alayhis Salaam).
7. The HOLY QUR'AAN, the final Book of Allah was revealed to Hazrat Muhammad Mustafa ﷺ (Sallallahu-Alaihi-Wa-Sallam).

ان کے علاوہ اور بھی چھوٹی چھوٹی کتابیں بہت نازل ہوئیں

- مثلاً دس صحیفے حضرت آدم علیہ السّلام پر
- اور پچاس صحیفے حضرت شیث علیہ السّلام پر
- اور تیس حضرت ادریس علیہ السّلام پر
- اور دس یا تیس صحیفے حضرت ابراہیم علیہ السّلام پر نازل ہوئے

8. Besides these there were many more smaller Books revealed known as Sahifaas, eg.
   - 10 Sahifaas were revealed to Hazrat AADAM (Alayhis Salaam).
   - 50 Sahifaas were revealed to Hazrat SHEES (Alayhis Salaam).
   - 30 Sahifaas were revealed to Hazrat IDREES (Alayhis Salaam).
   - Between 10 and 30 Sahifaas were revealed to Hazrat EBRAHEEM (Alayhis Salaam).
9. All the other Books besides the HOLY QUR'AAN were revealed at once.
10. The HOLY QUR'AAN was revealed over a period of 23 years.
11. All the other Books are no more in their original form. Changes, alterations and additions have been made to them.
12. The HOLY QUR'AAN has been memorised by thousands from the beginning of ISLAAM right to the present day.
13. Allah has promised to safeguard the text of the HOLY QUR'AAN, which is miraculous.
14. The HOLY QUR'AAN is the final book of Allah. It is still pure, clear and free from any change or alteration.

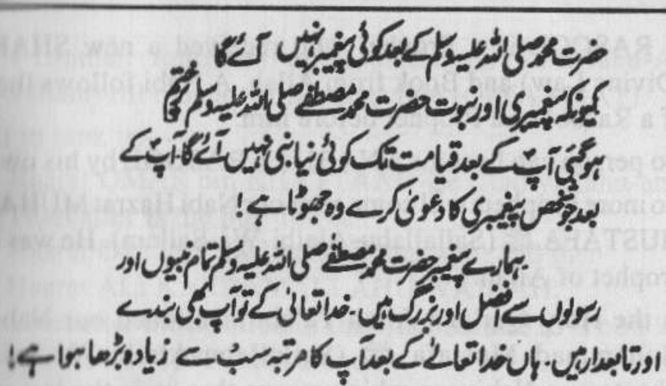
خدا کے رسول (پیغمبر علیہم السّلام)

رسول خدا تعالیٰ کے بندے اور انسان ہوتے ہیں۔
خدا تعالیٰ انھیں اپنے بندوں تک احکام پہنچانے کے لئے مقرر فرماتا ہے وہ سچے ہوتے ہیں کبھی جھوٹ نہیں بولتے گناہ نہیں کرتے خدا تعالیٰ کے حکم سے معجزے دکھاتے ہیں۔ خدا تعالیٰ کے پیغام پورے پورے پہنچا دیتے ہیں ان میں کمی بیشی نہیں کرتے۔ نہ کسی پیغام کو چھپاتے ہیں!

نبی کے بھی یہی معنے ہیں کہ وہ خدا تعالیٰ کے بندے اور انسان ہوتے ہیں خدا تعالیٰ کے احکام بندوں تک پہنچاتے ہیں سچے ہوتے ہیں۔ جھوٹ نہیں بولتے۔ گناہ نہیں کرتے خدا تعالیٰ کے حکموں میں کمی زیادتی نہیں کرتے۔ کسی حکم کو چھپاتے نہیں!
نبی اور رسول میں تھوڑا سا فرق ہے۔ وہ یہ کہ رسول تو اُس پیغمبر کو کہتے ہیں جس کو نئی شریعت اور کتاب دی گئی ہو اور نبی ہر پیغمبر کو کہتے ہیں چاہے اُسے نئی شریعت اور کتاب دی گئی ہو یا نہ دی گئی ہو۔ بلکہ وہ پہلی شریعت اور کتاب کا تابع ہو!
جسے خدا تعالیٰ نبی بنائے وہی بنتا ہے۔ مطلب یہ کہ نبی اور رسول بننے میں آدمی کی کوشش اور ارادے کو دخل نہیں خدا تعالیٰ کی طرف سے یہ مرتبہ عطا کیا جاتا ہے!
دنیا میں بہت سے رسول اور نبی آئے لیکن ان کی ٹھیک تعداد خدا تعالیٰ ہی جانتا ہے۔ ہمیں اسی طرح ایمان لانا چاہیئے کہ خدا تعالیٰ نے جتنے رسول بھیجے ہم ان سب کو برحق نبی اور رسول مانتے ہیں!

سب سے پہلے پیغمبر حضرت آدم علیہ السلام ہیں!

سب سے پچھلے پیغمبر حضرت محمد مصطفےٰ صلی اللہ علیہ وسلم ہیں


حضرت محمد صلی اللہ علیہ وسلم کے بعد کوئی پیغمبر نہیں آئے گا کیونکہ پیغمبری اور نبوت حضرت محمد مصطفےٰ صلی اللہ علیہ وسلم پر ختم ہو گئی آپ کے بعد قیامت تک کوئی نیا نبی نہیں آئے گا آپ کے بعد جو شخص پیغمبری کا دعویٰ کرے وہ جھوٹا ہے!
ہمارے پیغمبر حضرت محمد مصطفےٰ صلی اللہ علیہ وسلم تمام نبیوں اور رسولوں سے افضل اور بزرگ ہیں۔ خدا تعالیٰ کے تو آپ بھی بندے اور تابعدار ہیں۔ ہاں خدا تعالیٰ کے بعد آپ کا مرتبہ سب سے زیادہ بڑھا ہوا ہے!

MESSENGERS OF ALLAH

1. Allah sent many messengers to this world from time to time to guide mankind.
2. These messengers were known as Rasools and Nabis.
3. The First of these messengers was:

Hazrat AADAM ﷺ
(Alayhis Salaam) (Peace be upon him).

whilst the Last was

Hazrat MUHAMMAD MUSTAFA ﷺ
(Sallallahu-Alaihi-Wa-Sallam).

4. We do not know the names of all the NABIS that came into the world.
5. There were about 124 000 NABIS.
6. All the NABIS and RASOOLS were human beings whom Allah chose to convey his message to the people.
7. They always spoke the truth, committed no sins and conveyed the message without adding or leaving out anything.
8. They performed miracles with the help of Allah Ta'aala.
9. All the RASOOLS were NABIS but not all NABIS were RASOOLS.

10. A RASOOL is a Prophet who received a new SHAREE-AT (Divine Law) and Book from Allah. A Nabi follows the Shariat of a Rasool or a Prophet before him.
11. No person can become a NABI or a RASOOL by his own effort.
12. No more Prophets will come after our Nabi Hazrat MUHAMMAD MUSTAFA ﷺ (Sallallahu-Alaihi-Wa-Sallam). He was the final Prophet of Allah.
13. In the Holy Qur'aan Allah Ta'ala mentioned our Nabi Hazrat Muhammad Mustafa ﷺ (Sallallahu-Alaihi-Wa-Sallam) as Khaatamun Nabiyeen which means that he is the last of all the Nabis.
14. The name of some other Nabis and Rasools mentioned in the Qur'aan are Hazrat Ebraheem, Ismail, Yahya, Zakaria, Yunus, Idrees, Yacoob and Suleimaan (Alay-Himus-Salaam).
15. Our Nabi Hazrat Muhammad Mustafa ﷺ (Sallallahu-Alaihi-Wa-Sallam) was of the highest position amongst all the Prophets.
16. All the Prophets of Allah preached the oneness of Allah Ta'aala.

THE SAHAABAH (COMPANIONS) OF RASULULLAH ﷺ (Sallallahu-Alaihi-Wa-Sallam)

People who either saw NABI ﷺ (Sallallahu-Alaihi-Wa-Sallam) or stayed in his company, embraced ISLAAM and died as Muslims are known as SAHAABAH.

Singular : Sahaabi	–	Plural : Sahaabah.

Any person who was in the companionship or saw Nabi ﷺ (Sallallahu-Alaihi-Wa-Sallam) for even a very little while (in the state of being a Muslim) is a Sahaabi, provided he or she died a MUSLIM.

1. Rasulullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) mentioned: *"All the Sahaabah are just and pious and whomsoever amongst them you shall follow, you shall be guided."*
2. The highest rank amongst the Sahaabah is that of Hazrat ABU BAKR ؓ (Radiyallahu-anh). His position is superior to the

entire Ummah (followers) of Rasulullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) till the day of Resurrection (QIYAAMAT).

Next in rank is:—

- Hazrat OMAR bin KHATTAAB ؓ (Radiyallahu-anh). Thereafter is the position of
- Hazrat OSMAN ؓ (Radiyallahu-anh) and then
- Hazrat ALI KARRAMALLAHU WAJHAH.
- Thereafter the position of the other Sahaabah is best known by ALLAH TA'AALA alone.

3. Amongst the Sahaabah is a group of Ten Companions regarding whom Nabi ﷺ (Sallallahu-Alaihi-Wa-Sallam) gave the glad tiding of Jannat (Paradise) in this world. These are known as the Ashara-E-Mubashsharah (the ten who have been given the glad tidings of Jannat) They are:

★ 1. Hazrat Abu Bakr ؓ (Radiyallahu-anh). ★
★ 2. Hazrat Omar ؓ (Radiyallahu-anh). ★
★ 3. Hazrat Osman ؓ (Radiyallahu-anh). ★
★ 4. Hazrat Ali Karramallahu Wajhah. ★
★ 5. Hazrat Talha bin Ubaidullah ؓ (Radiyallahu-anh). ★
★ 6. Hazrat Zubair ؓ (Radiyallahu-anh). ★
★ 7. Hazrat Abdur Rahman bin Auf ؓ (Radiyallahu-anh). ★
★ 8. Hazrat Sa'd bin abi Waqqaas ؓ (Radiyallahu-anh). ★
★ 9. Hazrat Sa-eed bin Zaid ؓ (Radiyallahu-anh). ★
★ 10. Hazrat Abu Ubaidah bin Jarraah ؓ (Radiyallahu-anh). ★

★ It is from the Sahaabah the world learnt the Religion of Islaam. It is from them that we established the Shariat and obtained the Sunnah of our Nabi ﷺ (Sallallahu-Alaihi-Wa-Sallam).

- A non-Sahaabi is not equal in rank to the Lowest Sahaabi, even though the non-Sahaabi may be the greatest Wali (pious friend) of Allah.

It is COMPULSORY to show respect to all the Sahaabah ؓ (Radiyallahu-anhum) and ABSTAIN from speaking ill and critisizing the noble Sahaabah of Rasulullah ﷺ (Sallallahu-Alaihi-Wa-Sallam).

تقدیر کا بیان

ہر بات اور اچھی اور بُری چیز کے لئے خدا تعالیٰ کے علم
میں ایک اندازہ مقرر ہے اور ہر چیز کے پیدا کرنے سے پہلے خدا
تعالیٰ اسے جانتا ہے خدا تعالیٰ کے اسی علم اور اندازے کو تقدیر کہتے ہیں
کوئی اچھی یا بُری بات خدا تعالیٰ کے علم اور اندازے سے باہر نہیں۔

FATE - TAQDEER

1. Allah has the knowledge of everything before its creation.
2. Allah has given human beings the willpower and the ability of doing good and bad.
3. Allah's knowledge of what good or bad one would do even before one is created is called TAQDEER or FATE.
4. All favours are by Allah's will alone and no misfortune can happen except by the will of Allah.
5. Therefore we should not despair over any misfortune or boast over any favour. This teaches us that we should be thankful to Allah for his favours and patient over any misfortune.

قیامت کا بیان

قیامت کا دن اس دن کو کہتے ہیں جس دن تمام آدمی
اور جاندار مر جائیں گے اور تمام دنیا فنا ہو جائے گی، پہاڑ روئی کے
گالوں کی طرح اڑتے پھریں گے ستارے ٹوٹ کر گر پڑیں گے غرض
ہر چیز ٹوٹ پھوٹ کر فنا ہو جائے گی!
حضرت اسرافیل علیہ السلام صور پھونکیں گے۔ اس کی آواز
اس قدر ڈراؤنی اور سخت ہوگی کہ اس کے صدمے سے سب
مر جائیں گے اور ہر چیز ٹوٹ پھوٹ کر فنا ہو جائے گی!
قیامت آنے والی ہے لیکن اس کا ٹھیک وقت خدا تعالیٰ

کے سوا کوئی نہیں جانتا۔ اتنا معلوم ہے کہ جمعہ کا دن اور محرم کی دسویں
تاریخ ہوگی اور ہمارے پیغمبر صلی اللہ علیہ وسلم نے قیامت کی کچھ نشانیاں
بتادی ہیں ان نشانیوں کو دیکھ کر قیامت کا قریب آجانا معلوم ہو سکتا ہے
حضور صلی اللہ علیہ وسلم نے فرمایا ہے کہ جب دنیا میں گناہ زیادہ ہونے لگیں
اور لوگ اپنے ماں باپ کی نافرمانیاں اور ان پر سختیاں کرنے لگیں اور
امانت میں خیانت ہونے لگے اور گانے بجانے ناچ رنگ کی زیادتی
ہو جائے اور پچھلے لوگ پہلے بزرگوں کو برا کہنے لگیں بے علم اور کم علم لوگ
پیشوا بن جائیں چرواہے وغیرہ کم درجے کے لوگ بڑی اونچی اونچی
عمارتیں بنانے لگیں نا قابل لوگوں کو بڑے بڑے عہدے ملنے لگیں
تو سمجھو کہ قیامت قریب آگئی ہے!

THE LAST DAY (QIYAAMAT)

1. This world will one day come to an end.
2. Besides Allah Ta'aala no one knows the exact day when Qiyaamat will occur. Only this much is known that on one Friday the 10th of Muharram Hazrat Israfeel (Alayhis Salaam) will be ordered to blow the SOOR (Bugle).
3. The sound will cause every living person or creature to die.
4. The earth will be shaken up. The mountains will become like flakes of cotton wool, the sun and the moon will crash. The stars will lose their shine and the whole universe will be destroyed.
5. The approach of Qiyaamat will be known by its signs shown to us by our Nabie Hazrat Muhammad Mustafa ﷺ (Sallallahu-Alaihi-Wa-Sallam).
6. Some of these signs are as follows:
   (a) People will disobey their parents and disrespect them.
   (b) Breach of trust.
   (c) Singing, music and dancing will become common.
   (d) Illiterate people will become leaders.
   (e) People will speak will of their ancestors and the previous pious people.
   (f) People of low means will begin to boast of high buildings.
   (g) Unworthy people will be given high posts.

مرنے کے بعد زندہ ہونا

قیامت میں سب چیزیں فنا ہو جائیں گی پھر اسرافیل علیہ السلام

دوبارہ صور پھونکیں گے تو سب چیزیں موجود ہو جائیں گی آدمی

بھی زندہ ہو جائیں گے. میدان حشر میں خدا تعالیٰ کے سامنے

پیشی ہوگی حساب لیا جائے گا. اور اچھے بُرے کاموں کا بدلہ

دیا جائے گا. جس روز یہ کام ہوں گے اس دن کو

يَوْمُ الْحَشْر (یعنی جمع کیے جانے کا دن)

يَوْمُ الْجَزَاء اور يَوْمُ الدِّيْن (یعنی بدلہ دینے کا دن)

اور يَوْمُ الْحِسَاب (یعنی حساب کا دن) کہتے ہیں!

THE LIFE AFTER DEATH

1. After the day of Qiyaamat when everything will be destroyed, Hazrat ISRAFEEL عليه السلام (Alayhis Salaam) will be ordered to blow the bugle (soor) for the second time.
2. Once again every person that lived on this earth from the time of Hazrat AADAM عليه السلام (Alayhis Salaam) up to the final day will be given new life.
3. They will all gather before Allah Ta'aala for judgement in the MAIDAAN-E-HASHR (Field of Resurrection).
4. They will have to give an account of all their deeds.
5. The day on which this will be done is called:–

YAUM-UL-HASHR	:	Day of Resurrection
YAUM-UL-JAZAA and YAUMUD DEEN	:	Day of Judgement
YAUM-UL-HISAAB (Account)	:	Day of Reckoning

6. The good would be blessed and rewarded with JANNAT (PARADISE).
7. The evil ones would be punished in JAHANNAM (Hell).
8. Besides the Kuffaar and Mushrikeen Allah Ta'aala will forgive whomsoever He wishes.
9. KUFFAAR - plural of KAAFIR meaning one who disbelieves in Allah.
10. MUSHRIKEEN - plural of MUSHRIK meaning one who associates with Allah Ta'aala any partner in His being or attributes.

THE JINN

1. Amongst the Major Creation of Allah Ta'aala are the Jinn.
2. The Jinn are created from Fire and Flames.
3. Like human beings they are also created by Allah Ta'aala to be obedient to Him and to serve Him and to follow his Deen: Al Islaam.
4. Like human beings, they procreate, marry and have children.
5. They are not normally visible to us but they can see us.
6. Allah Ta'aala has mentioned them in many verses of the Quraan Sharif.
7. The most well known of all the Jinn is Iblees or Shaitaan. Allah Ta'aala created Hazrat AADAM عليه السلام (Alayhis Salaam) and commanded all the Angels and Iblees to prostrate to Hazrat AADAM عليه السلام (Alayhis Salaam) All the Angels prostrated except Iblees. He did not repent. Allah Ta'aala cursed him and he has been given respite up to the Day of Judgement. Iblees the evil Jinn leads people astray and they are the open enemies of human beings.

Some Jinn have accepted Islaam at the hands of our Nabi Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam).

Allah Ta'aala has instructed us to seek His protection from the evil of the Shaitaan (Devil) by reciting the following Du'aa before reciting the Holy Qur'aan:

"I seek the protection of Allah from Shaitaan the Accursed".

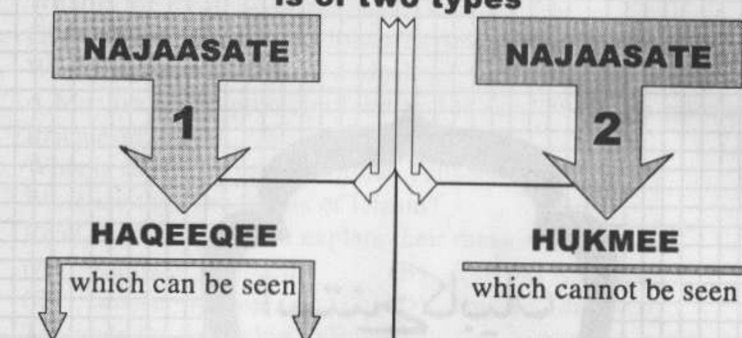
Also recite the last two verses of the Holy Qur'aan called Al Mu-'awwazatain (Sura Falak and Sura Naas) and Aayatul Kursi for protection.

QUESTIONS

1. What does Islaam teach?
2. What is the meaning of Kalimah Shahaadat?
3. Give another name for Kalimah Tayyibah?
4. What does Imaan mean to a Muslim?
5. A Muslim has to proclaim faith in 7 things. These are mentioned in Imaane-Mufassal. What are these 7 things?
6. What is the meaning of Kalimah Tauheed?
7. What are the Five Pillars of Islaam?
8. Read the following and explain their meaning,
   (A) Kalimah Tamjeed (B) The 5th Kalimah
   (C) Imaane-Mujmal (D) Imaane-Mufassal
9. Translate the following to English,
   - وہی تمام مخلوق کو روزی دیتا ہے
   - کو کسی نے پیدا نہیں کیا
   - وہ تمام عیبوں سے پاک ہے
   - وہ بے مثل ہے کوئی چیز اس کے مشابہ یعنی اس جیسی نہیں
10. Who are the Kiraaman Kaatibeen and what do they do?
11. What are Sahifas and to which Nabies they were given. How many to each Nabi?
12. What is the meaning of KHAATAMUN NABIYEEN?
13. Name some of the famous NABIES?
14. What did the PROPHET'S of ALLAH preach about ALLAH?
15. What is TAQDEER or FATE called?
16. What are some of the SIGNS of QIYAAMAT?
17. What is the meaning of Yaum-Ul-Hashr and Yaum-Ul-Hisaab?
18. Name the four famous ANGELS?
19. State the responsibilities of the four famous ANGELS?
20. Name the four famous BOOKS and to whom they were Revealed?
21. Over a period of how many years was the QUR'AAN SHARIEF revealed?
22. Approximately how many NABIS were sent to the world?
23. When will QIYAAMAT take place?
24. Who are the SAHAABAH and mention what NABI Alay-his-Salaam has mentioned regarding them?
25. Mention the ranks of the Sahaabahs and name the Ashara-e-Mubash-sharah?
26. Explain the rank of a Wali and the rank of a LOWEST SAHAABI?
27. It is..............to show respect to all the SAHAABAH.

NAJAASAT (IMPURITY)

is of two types



which cannot be seen

Ghaleezah (heavy type) | Khafeefah (light type) | eg. breaking of Wudhu or a need for bath.

NAJAASATE HAQEEQEE:
Uncleanliness or impurity that can be seen eg. urine, stool, blood and wine.

NAJAASATE GHALEEZAH:
Dense (heavy) types of impurity (Najaasat) eg. Urine and stool of human beings.

NAJAASATE KHAFEEFAH:
Lighter types of impurity (Najaasat) eg. Urine of Halaal animals.

MAKROOH:
Disliked or something which is against the conduct of Islam.

MAKROOHE TAHREEMEE:
Close to Haraam.

HARAAM:
Illegal or forbidden.

نجاستِ حقیقیہ کا بیان

نجاستِ حقیقیہ کی دو قسمیں ہیں ایک نجاستِ غلیظہ دوسری نجاستِ خفیفہ!
جو ناپاکی کہ سخت ہو۔ اُسے نجاستِ غلیظہ کہتے ہیں
اور جو نجاست کہ ہلکی ہو اُسے نجاستِ خفیفہ کہتے ہیں!

نجاست غلیظہ ۔آدمی کا پیشاب پاُنخانہ اور جانوروں کا پاُنخانہ
اور حرام جانوروں کا پیشاب ۔ اور آدمی اور جانوروں کا
بہتا ہوا خون۔ اور شراب اور مرغی اور بطخ کی بیٹ نجاست غلیظہ ہے!

نجاستِ خفیفہ ۔حلال جانوروں کا پیشاب۔ اور حرام پرندوں کی بیٹ نجاستِ خفیفہ ہے!

نجاستِ حقیقیہ چاہے غلیظہ ہو یا خفیفہ۔ کپڑے پر ہو یا بدن پر پانی سے تین بار دھو
لینے سے پاک ہو جاتی ہے کپڑے کو تینوں دفعہ نچوڑنا بھی ضروری ہے!



NAJAASATE HAQEEQEE

There are two types of Najaasate Haqeeqee:

1. NAJAASATE GHALEEZAH
2. NAJAASATE KHAFEEFAH

EXAMPLES OF NAJAASATE GHALEEZAH:

Urine and stool of human beings and the excretion of all animals and the urine of all Haraam (forbidden) animals, flowing blood of human beings and animals, wine, fowl and duck excretion.

EXAMPLES OF NAJAASATE KHAFEEFAH:

Urine of Halaal Animals (animals permitted for eating) and the excretion of Haraam Birds.

NAJAASATE HAQEEQEE:

Whether Najaasate Haqeeqee (Ghaleeza or Khafeefah)) is on the body or clothing, can be cleaned by washing three times. After every wash the garment must be squeezed.

	STOOL (EXCRETA)	URINE	BLOOD
Human Beings	Najaasate Ghaleezah	Najaasate Ghaleezah	Najaasate Ghaleezah
Haraam Animals	Najaasate Ghaleezah	Najaasate Ghaleezah	Najaasate Ghaleezah
Halaal Animals	Najaasate Ghaleezah	Najaasate Khafeefah	Najaasate Ghaleezah
Haraam Birds	Najaasate Khafeefah		Najaasate Ghaleezah
Halaal Birds	Paak (Pure)		Najaasate Ghaleezah

استنجے کا بیان

استنجا کہتے ہیں پائخانہ یا پیشاب کرنے کے بعد جو ناپاکی بدن پر لگی رہے اس کے پاک کرنے کو استنجا کہتے ہیں!

پیشاب کے بعد استنجا کرنے کا طریقہ

پیشاب کرنے کے بعد مٹی کے پاک ڈھیلے سے پیشاب کو سکھانا چاہیئے۔ اس کے بعد پانی سے دھو ڈالنا چاہیئے!

پائخانہ کے بعد استنجا کرنے کا طریقہ

پائخانہ کے بعد مٹی کے تین یا پانچ ڈھیلوں سے پائخانہ کے مقام کو صاف کرے۔ پھر پانی سے دھو ڈالے!

اگر پائخانہ یا پیشاب اپنے مقام سے بڑھ کر اِدھر اُدھر نہ لگا ہو تو استنجا کرنا مستحب ہے اور اگر نجاست اِدھر اُدھر لگ گئی ہو مگر ایک درہم کے برابر یا اس سے کم لگی ہو تو استنجا کرنا سنت ہے اور اگر ایک درہم سے زیادہ لگی ہو تو استنجا کرنا فرض ہے!

مٹی کے پاک ڈھیلوں سے یا پتھر سے استنجا کرنا چاہیئے
ہڈّی۔ لید۔ گوبر۔ اور کھانے کی چیزوں۔ کوئلے اور کپڑے اور کاغذ سے استنجا کرنا مکروہ ہے!
بائیں ہاتھ سے استنجا کرنا چاہیئے   دائیں ہاتھ سے استنجا کرنا مکروہ ہے!

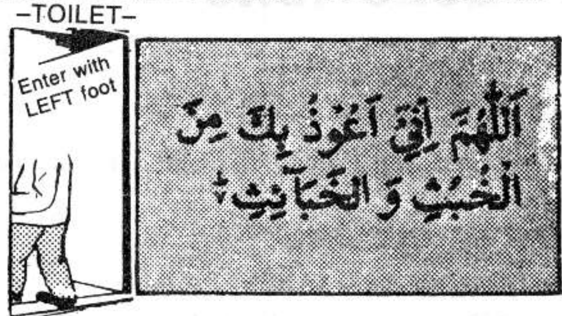
ISTINJAA

- Istinjaa means cleaning the private parts after passing out urine and stool by using clean water and earth etc.

1. It is SUNNAT to make ISTINJAA after passing out urine, stool, etc.
2. For passing urine and stool, one should go to a place of privacy (toilet) and seat oneself at ease. After relieving, wash the private parts until satisfied that they become clean.
3. It is permissible to use lumps of dry earth for ISTINJAA, provided the body is properly cleaned.
4. It is MAKROOH to make ISTINJAA with coal, bones, glass, baked bricks, printed paper, etc.

   It is not proper to use paper for ISTINJAA which is also used for writing and printing. But with toilet paper it is different. It can be used for ISTINJAA, since it was made only for that purpose and not for writing or printing.
5. It is MAKROOH-E-TAHREEMEE to face or show the back to the Qibla (KA'BA) when passing out urine or stool.
7. It is FORBIDDEN to seat little children facing or showing their backs towards the Qibla (KA'BA) when passing out urine or stool.
8. Remove rings, badges or anything else on which the name of ALLAH, His Rasool ﷺ (Sallallahu-Alaihi-Wa-Sallam), Qur'aanic verses or Hadith are written. It is permitted to have them in the pocket.
9. Use the **LEFT HAND** only in ISTINJAA.
10. Do not urinate or pass stool on a public road or path, beneath a fruit tree, or a tree giving shade or in a well, dam or river.
11. If you are in an open place where there is no toilet, then sit in a place where you cannot be seen by others.

BEFORE ENTERING THE TOILET RECITE:–



اے اللہ میں تیری پناہ چاہتا ہوں خبیث جنوں سے مرد ہوں یا عورت

Al-laa-hum-ma in-nee a-'oo-zhu-bi-ka mi-nal khu-bu-si wal kha-baa-is:

O ALLAH!

I seek protection in you from the MALE and FEMALE DEVIL.

ENTER the toilet with the LEFT FOOT.

AFTER LEAVING THE TOILET:–

Step out with the RIGHT Foot and once OUTSIDE RECITE:–



اے اللہ تجھ سے بخشش کا سوال کرتا ہوں۔ سب تعریفیں اللہ ہی کے لئے ہیں

جس نے مجھ سے ایذا دینے والی چیز دور کی اور مجھے چین دیا۔

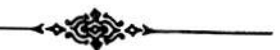
Ghuf-raa-nak al-ham-du-lil-laa-hil-la-zhi azh-ha-ba 'an-nil-a-zhaa wa 'aa-faa-nee.

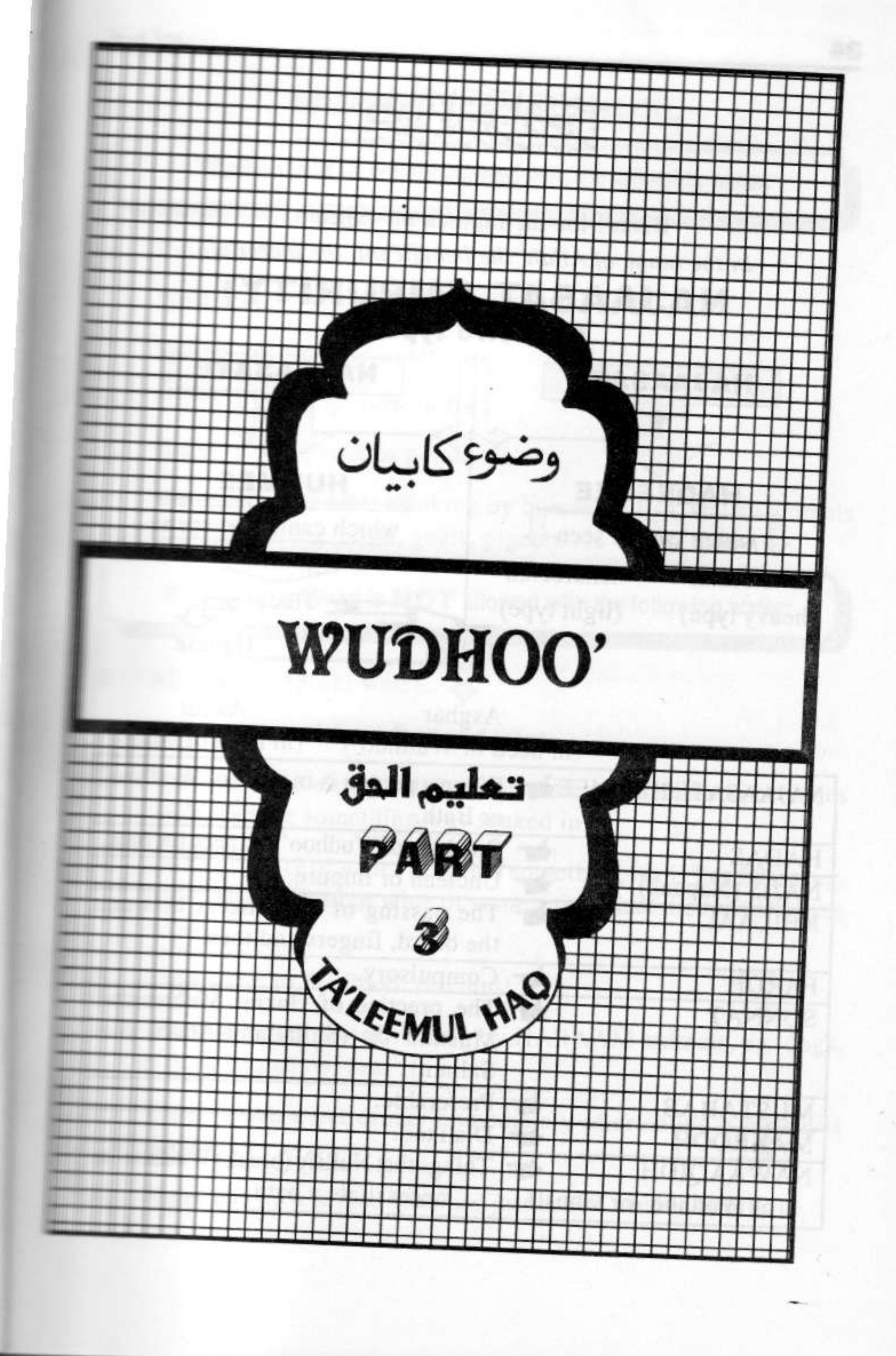
O ALLAH! I seek your pardon. All praises are due to ALLAH who has taken away from me discomfort and granted me relief.

QUESTIONS

1. Name the two types of NAJAASAT?
2. What is HUKMEE Najaasat?
3. How 'hould one clean Najaasate GHALEEZAH that is on the body or clothes?
4. What is HAQEEQEE Najaasate?
5. Give examples of Najaasate KHAFEEFAH?
6. Give examples of Najaasate GHALEEZAH?
7. Explain MAKROOH?
8. Explain MAKROOH-E-TAHREEMEE?
9. What is HARAAM?
10. How is it to face the KA'BA when making ISTINJAA?
11. With which foot should one enter the TOILET?
12. What is the meaning of ISTINJAA?
13. Can one use printed paper for ISTINJAA?
14. What is the meaning of the DU'AA that is recited before entering the TOILET?
15. Which direction should one not face towards nor show one's back during urinating or passing stool?
16. TRANSLATE THE FOLLOWING INTO ENGLISH.

جو ناپاکی کہ سخت ہو۔ اُسے نجاستِ غلیظہ کہتے ہیں
اور جو نجاست کہ ہلکی ہو اُسے نجاستِ خفیفہ کہتے ہیں!
نجاستِ حقیقیہ چاہے غلیظہ ہو یا خفیفہ۔ کپڑے پر ہو یا
بدن پر پانی سے تین بار دھو لینے سے پاک ہو جاتی ہے۔ کپڑے
کو تینوں دفعہ نچوڑنا بھی ضروری ہے!



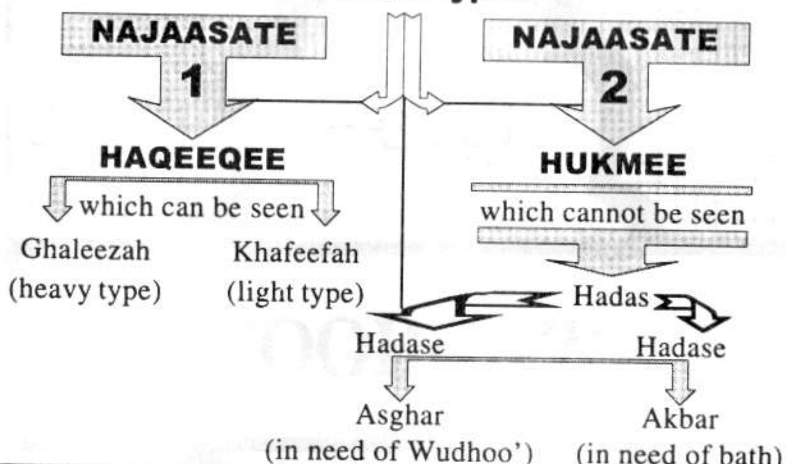

وضوء کا بیان
WUDHOO'
تعليم الحق
PART
3
TA'LEEMUL HAQ



Bismil-laa-hir-rahmaa-nir-raheem.

In the name of Allah, the beneficent, the merciful.

NAJAASAT (IMPURITY)
is of two types



NAJAASATE HUKMEE	When a person is in need of Wudhoo' or Bath.
HADAS	Breaking of Wudhoo' or a need for Bath.
NAJIS (Napaak)	Unclean or impure.
KHILAAL	The passing of wet fingers between the beard, fingers and toes.
FARDH	Compulsory.
SUNNAT	The practice of Hazrat Muhammad Mustafa ﷺ (Sallallahu-Alaihi-Wa-Sallam).
MUSTAHAB	Preferable.
MAKROOH	Disliked.
NAWAAQIDH (of Wudhoo' or Ghusl)	Things that Nullify (break) Wudhoo' or necessitate a bath.

WUDHOO' AND GHUSL

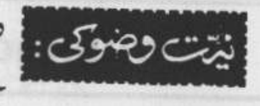
Wudhoo' and Ghusl IS allowed with the following water:

1. Rain water.
2. Well water.
3. Spring, sea or river water.
4. Water of melting snow or hail.
5. Water of a big tank or pond.

Water left over after drinking by human beings, Halaal animals and Halaal birds (eg. cows, goats, pigeons) is Taahir (clean).

Wudhoo' and Ghusl is NOT allowed with the following water:

1. All Najis (impure) water.
2. Water extracted from fruit and trees.
3. Water that has changed its colour, taste and smell and becomes thick because something was soaked in it.
4. Small quantity of water in which something Najis has fallen, eg. urine, blood, stool or wine or some animal had died after falling into it.
5. Used water of Wudhoo' or Ghusl.
6. Water left over after drinking by HARAAM animals, eg. dogs, pigs or animals of prey.
7. Water which a cat drinks immediately after eating a mouse is NAJIS.
8. Water left by a person who has just drunk wine is NAJIS.

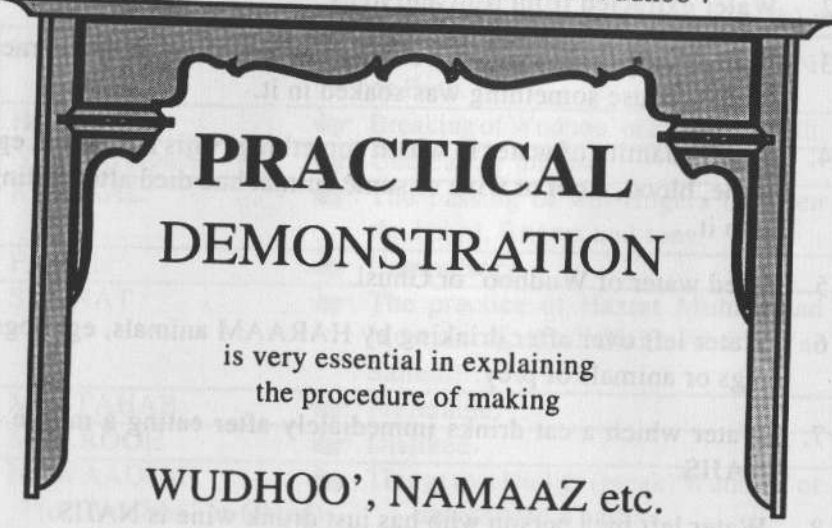


دل سے یہ ارادہ کرے کہ میں حدثِ اصغر سے پاک ہونے اور نماز کے جائز ہونے کے لیے وضو کرتا ہوں۔

"حدثِ اصغر" بے وضو ہونے کی حالت کو کہتے ہیں "حدثِ اکبر" غسل کی حاجت ہونے کی حالت کو کہتے ہیں، جنابت، حیض اور نفاس سے پاک ہونے کے لیے غسل فرض ہوتا ہے۔

THE NIYYAT
Intention for Wudhoo'

- It is SUNNAT to make the NIYYAT for WUDHOO'.
- For Wudhoo' one should make the Niyyat at heart: *"I am performing Wudhoo' to get rid of HADASE ASGHAR"*.
- HADASE - ASGHAR: Means the need of Wudhoo'.



وضو کا بیان

وضو اسے کہتے ہیں کہ آدمی جب نماز پڑھنے کا ارادہ کرے تو صاف برتن میں پاک پانی لے کر

1. To wash one's hands, face and feet, etc. before performing NAMAAZ is called WUDHOO' or ABLUTION. No Namaaz is accepted without Wudhoo'.
2. One should sit on a high, clean place to perform Wudhoo'. Face the direction of the Holy KA'BA Shareef if possible.

DU'AA BEFORE COMMENCING WUDHOO' (Ablution)

وضو شروع کرنے کی دُعاء

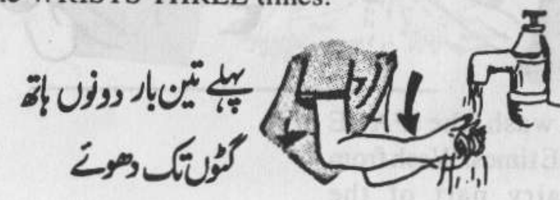
بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

میں اللہ کے نام سے شروع کرتا ہوں اور تمام تعریفیں اللہ کے لیے ہیں

Bis-mil-laa-hi wal ham-du-lil-laah.
I begin with the name of Allah.
And all praises are due to Allah.

3. Using TAAHIR (clean) water, FIRST wash BOTH the HANDS upto the WRISTS THREE times.

پہلے تین بار دونوں ہاتھ گٹوں تک دھوئے



4. Use a MISWAAK (a specific piece of stick) for cleaning the teeth and then GARGLE three times.

مِسواک وضو کرتے وقت مسواک کرنا سنت ہے حدیث شریف میں اس کی بہت فضیلت اور تاکید آئی ہے، مسواک کرکے نماز پڑھنے سے نماز کا ثواب ۷۰ مرتبہ زیادہ ہوتا ہے ٭

❀ It is SUNNAT to make MISWAAK during WUDHOO'. By using a Miswaak the reward of a NAMAAZ increases 70 times.

پھر تین بار کلی کرے ۔ مسواک کرے



5. Thereafter take water upto the NOSTRILS THREE times with the RIGHT hand and clean the nose with the LEFT hand.

پھر تین بار ناک میں پانی ڈالے اور ناک صاف کرے



6. Then wash the FACE THREE times. Wash from the hairy part of the forehead to below the chin and from one earlobe to the other.

(۱) پیشانی کے بالوں سے ٹھوڑی کے نیچے تک اور ایک کان سے دوسرے کان تک تین بار منہ دھوئے

پھر داڑھی کا خلال کرے



7. Then make KHILAAL of the BEARD.

8. Thereafter wash the RIGHT HAND INCLUDING the ELBOWS THREE times.

پھر کہنیوں سمیت تین بار دونوں ہاتھ دھوئے



9. Then wash the LEFT HAND INCLUDING the ELBOWS thrice.



10. Then make KHILAL of all the FINGERS.

پھر ہاتھ کی انگلیوں کا خلال کرے

DOAA WHILST MAKING WUDHOO'

وضو کرتے وقت کی دعاء

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ

یا اللہ میرے گناہوں کو معاف کردے اور میرے گھر میں وسعت دے

وَبَارِكْ لِيْ فِيْ رِزْقِيْ ؕ

اور میرے رزق میں برکت عطا فرما

Al-laa-hum-magh-fir lee zham-bee wa-was-si' lee fee daa-ree wa baa-rik lee fee riz-qee

O Allah! Forgive my sins and give expansion (abundance) in my home and grant me blessings in my sustenance.

11. Thereafter wet the hands and pass them over the head, ears and nape. This must be done ONCE only. It is known as MASAH.



MASAH

WET THE HANDS AND FINGERS



- Keep THREE fingers of each hand together (middle finger, ring finger and little finger).
- Keep thumb and index finger raised (away).
- Keep thumb, index finger and palm away from the head. Pass the three fingers from the forehead to the upper portion of the nape.
- Then place the palms on the sides of the head and bring forward to forehead.

EAR EAR

- Then insert the front portion of the index fingers into the openings of the ears.
- Then make Masah behind the ears with the inner part of the thumbs.



- Make Masah of the nape with the back of the middle finger, ring finger and the little finger.

11. Then wash BOTH the FEET INCLUDING the ANKLES THREE times. First the RIGHT and then the LEFT foot.

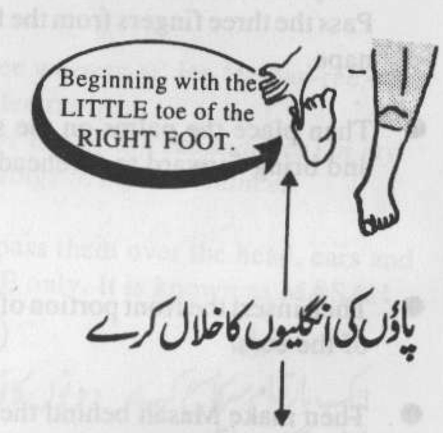
تین بار

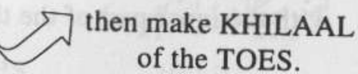
دونوں پاؤں ٹخنوں سمیت دھوئے

NB. Use LEFT HAND for KHILAAL of toes and washing of the feet.

First wash the RIGHT FOOT including the ankle and  then make KHILAAL of the TOES.

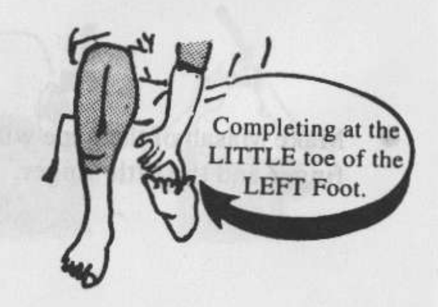






Then wash the LEFT FOOT including the ankle and then make KHILAAL of the TOES.





DOAA AFTER COMPLETING WUDHOO'

کلمہ شہادت پڑھے

RECITE KALIMAH SHAHAADAT

دوسرا کلمہ شہادت کا

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ

گواہی دیتا ہوں میں کہ اللہ کے سوا کوئی معبود نہیں

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

اور گواہی دیتا ہوں میں کہ محمد (صلی اللہ علیہ وسلم) اللہ تعالیٰ کے بندے اور اس کے رسول ہیں

Ash-hadu al-laa-ilaaha il-lal-laahu
wa ash-hadu an-na Muham-madan abdu-hoo wa rasooluh.

I testify that there is none worthy of worship but Allah, and I testify that Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam) is His (Allah's) servant and His messenger.

وضو کے بعد کی دعا

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

اے اللہ تو مجھے توبہ کرنے والوں

وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

اور پاک صاف رہنے والوں میں سے بنادے

Al-laa-hum-maj al-nee minat-taw waa-bee-na
waj-'al-nee minal muta-tah-hi-reen.

O Allah! Make me of the repenters and make me of the purified.

ALSO RECITE SURAH QADR.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا أَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ الْمَلٰئِكَةُ وَالرُّوْحُ

فِيْهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۝ سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝

MORE ABOUT WUDHOO'



١ پیشانی کے بالوں سے ٹھوڑی کے نیچے تک اور ایک کان سے دوسرے کان تک منہ دھونا

٢ دونوں ہاتھوں کو کہنیوں سمیت دھونا

٣ چوتھائی سر کا مسح کرنا

٤ دونوں پاؤں ٹخنوں سمیت دھونا!

اگر اس میں سے ایک چیز بھی چھوٹ جائے گی یا کوئی جگہ بال برابر بھی رہ جاوے گی تو وضو نہ ہوگا۔

FARAA'IDH OF WUDHOO' (Compulsory Acts)

THERE ARE 4 FARAA'IDH IN WUDHOO'

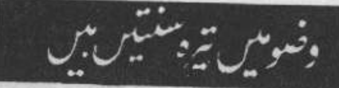
Singular: FARDH. Plural: FARAA'IDH.

NB. If a FARDH is left out the WUDHOO' is INCOMPLETE.

The items that are FARDH in WUDHOO':

1. Washing the FACE from the FOREHEAD to the LOWER portion of the CHIN and from one EAR LOBE to the other once.
2. Washing of BOTH the ARMS INCLUDING the ELBOWS ONCE.
3. Doing MASAH of a QUARTER of the HEAD ONCE.
4. Washing of BOTH the FEET INCLUDING the ANKLES ONCE.

If any FARDH is left out or a HAIR'S - BREADTHS place is left DRY the Wudhu will be INCOMPLETE.

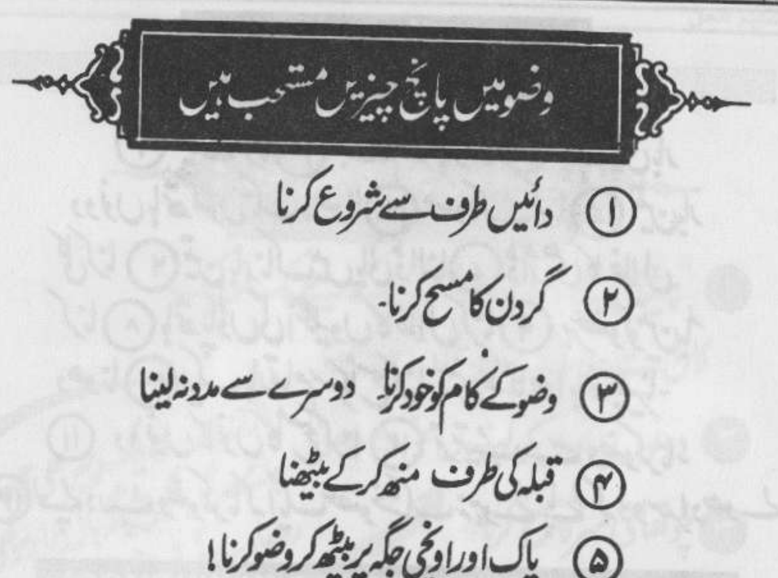


١ نیت کرنا ٢ بسم اللہ پڑھنا ٣ پہلے تین بار دونوں ہاتھ گٹوں تک دھونا ٤ مسواک کرنا ٥ تین بار کلی کرنا ٦ تین بار ناک میں پانی ڈالنا ٧ ڈاڑھی کا خلال کرنا ٨ ہاتھ پاؤں کی انگلیوں کا خلال کرنا ٩ ہر عضو کو تین بار دھونا ١٠ ایک بار تمام سر کا مسح کرنا یعنی بھیگا ہوا ہاتھ پھیرنا۔ ١١ دونوں کانوں کا مسح کرنا ١٢ ترتیب سے وضو کرنا۔ ١٣ پے در پے وضو کرنا کہ ایک عضو خشک نہ ہونے پائے کہ دوسرا دھولے۔

THERE ARE 13 SUNNATS IN WUDHOO'

If a SUNNAT is left out, the WUDHOO' is COMPLETE but the full SAWAAB (reward) of Wudhoo' is not gained.

1. Niyyat (intention).
2. Reciting of BISMILLAH.
3. Washing of the hands thrice upto the wrists.
4. Brushing the teeth by MISWAAK.
5. Gargling three times.
6. Passing water into the nostrils thrice.
7. KHILAAL of the beard, i.e. to pass wet fingers into the beard.
8. KHILAAL of the fingers and toes.
9. Washing of each part THREE times.
10. MASAH of the whole head ONCE.
11. MASAH of both the ears ONCE.
12. Wudhoo' done SYSTEMATICALLY.
13. Washing of each part one after the other without pause, so no part dries up before the Wudhoo' is completed.



THERE ARE 5 MUSTAHABS IN WUDHOO'

Carrying out a MUSTAHAB act brings SAAWAAB (reward) but no sin is committed if left out.

▼ **The items MUSTAHAB in WUDHOO' are:**

1. To begin from the RIGHT.
2. To make Masah of the nape.
3. Not to take ASSISTANCE from anyone.
4. To face the QIBLAH.
5. To sit on a high and clean place.



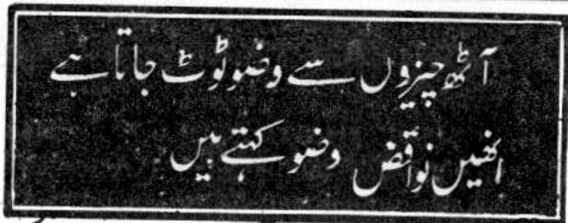
① ناپاک جگہ پر وضو کرنا
② سیدھے ہاتھ سے ناک صاف کرنا
③ وضو کرنے میں دنیا کی باتیں کرنا
④ سنت کے خلاف وضو کرنا!

THERE ARE 4 MAKROOHS IN WUDHOO'

Committing of a MAKROOH act in Wudhoo' causes full BLESSING of Wudhoo' to be lost although the Wudhoo' will not have to be REPEATED.

▼ **The items MAKROOH in WUDHOO' are:**

1. To make Wudhoo' in a DIRTY PLACE.
2. To clean the nose with the RIGHT HAND.
3. To talk of WORLDLY AFFAIRS.
4. To do WUDHOO' against the SUNNAT method.



(۱) پاخانہ پیشاب کرنا۔ یا ان دونوں راستوں سے کسی اور چیز کا نکلنا (۲) ریح یعنی ہوا کا پیچھے سے نکلنا (۳) بدن کے کسی مقام سے خون یا پیپ کا نکل کر بہہ جانا (۴) منہ بھر کے قے کرنا (۵) لیٹ کر یا سہارا لگا کر سو جانا (۶) بیماری یا کسی اور وجہ سے بیہوش ہوجانا (۷) مجنون یعنی دیوانہ ہوجانا۔ (۸) نماز میں قہقہہ مار کر ہنسنا۔

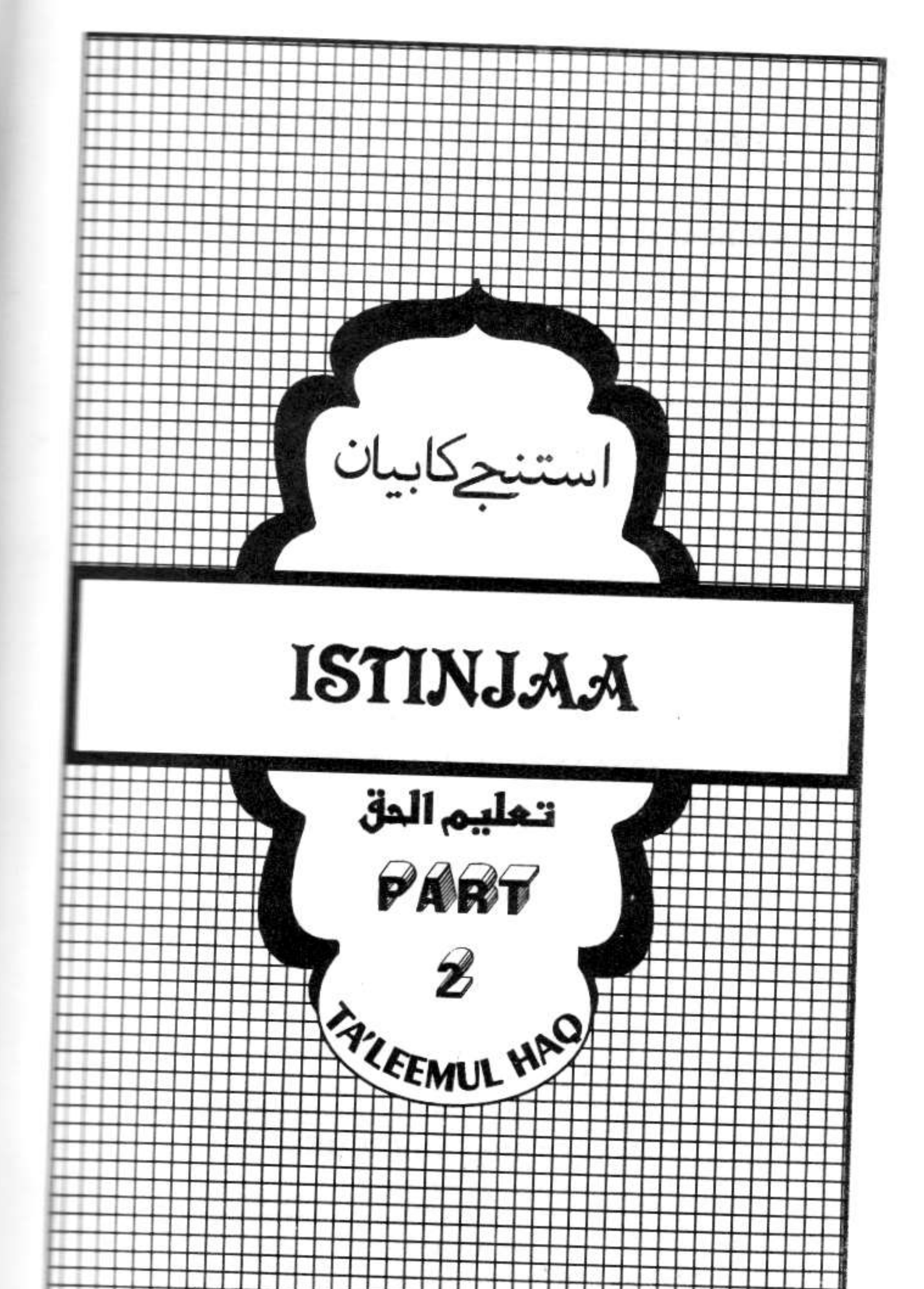
THERE ARE 8 NAWAAQIDH OF WUDHOO'

Eight things Nullify (break) the Wudhoo'. They are called NAWAAQIDHE (breakers of) Wudhoo'. These are:

1. Discharging of URINE, STOOL or the coming out of anything from the he PRIVATE PARTS.
2. Discharging of GASES.
3. VOMITING in MOUTHFUL.
4. To fall ASLEEP lying down or by resting the body against something.
5. To FAINT due to some illness or any other reason.
6. Becoming INSANE or going MAD.
7. LAUGHING ALOUD whilst in NAMAAZ.
8. FLOWING of BLOOD or MATTER from any part of the body.

MASAA-IL (RULES) PERTAINING TO WUDHOO'

1. If blood or matter does not move from the place of the wound or sore, Wudhoo' will not break. Wudhoo' will only break if the impurity flows out of the wound or sore.
2. If clots of blood come out of the nose while blowing it, Wudhoo' will not break. Wudhoo' will only break if the blood is in the fluid state.
3. If a pimple has to burst in the eye, then the Wudhoo' will only break if the fluid (that comes out of the pimple) flows out of the eye.
4. If the blood in the saliva is more than the saliva, Wudhoo' will break. Therefore if one's saliva is reddish because of blood, Wudhoo' will break.
5. Blood appearing on a toothpick will not break Wudhoo' if the effect of the blood cannot be seen in the saliva.
6. Fluid from a paining ear will break the Wudhoo', even if there is no sore or pimple in the ear.
7. Water which flows from the eyes because of the eyes paining will break the Wudhoo'.
8. If males fall asleep in the position of sajdah, but do not topple over, Wudhoo' is not broken. However, if females fall asleep in the position of Sajdah, Wudhoo' will break.
9. A doubt will not break Wudhoo'. One remembers that Wudhoo' was made, but cannot remember if the Wudhoo' has broken. In such a case of doubt the Wudhoo' will be considered valid.
10. During Wudhoo' one doubts whether a certain part was washed or not. In this case that particular part should be washed. However, if such doubt occurs after the completion of Wudhoo', then the Wudhoo' will be complete. No notice should be taken of the doubt.
11. After Wudhoo' if one remembers well that a certain part was not washed or Masah of the head was not made, then that part should be washed only or Masah should be made. There is no need to repeat the entire Wudhoo'.



استنجے کا بیان
ISTINJAA
تعليم الحق
PART
2
TA'LEEMUL HAQ

12. It is not permissible to touch the Qur'aan Shareef, a tray or plate, etc. on which a verse of the Qur'aan Shareef is written or engraved, without Wudhoo'.
13. It is Mustahab (preferable) to make Wudhoo' for each Salaat even though one may be in the state of Wudhoo'. It is Mustahab only if at least two Rak'aat Salaat have been performed with the previous Wudhoo'. Thus if one did not perform any Salaat, it will not be permissible to perform fresh Wudhoo' before that Wudhoo' has been either broken or at least two Rak'aat Salaat have been performed.
14. If the four parts (that are Fardh to be washed in Wudhoo') become soaked in the rain or have been washed by swimming or taking a bath, etc., then Wudhoo' will be valid even if one had no intention of Wudhoo'.
15. While making Wudhoo' one should take care not to strike the water against the face causing it to splash. To do so is Makrooh.
16. While making Wudhoo' the eyes should not be closed so tightly that the water is prevented from moistening the eye-lashes or blocking the entry of water into the eye-wells. To do so is Makroohe Tahreemee. If even one eye-lash remains dry or water has not entered the eye-wells, the Wudhoo' will not be completed.
17. The mouth should not be closed tightly while making Wudhoo'. To do so is Makroohe Tahreemee. If any part of the lips remain dry the Wudhoo' will be incomplete.
18. Wudhoo' will not be valid if any substance which does not allow water to seep through, sticks on any one of the four parts that are Fardh to be washed in Wudhoo', eg. gum, paint, cutex (finger-nail paint), etc. If one realises after Wudhoo' that some gum or cutex has covered the finger-nail (for example), then the Wudhoo' will only be valid if the gum or cutex is removed and the finger-nail washed. There is no need to renew the Wudhoo'.
19. If removal of the ointment from a sore or wound is harmful then it will not be necessary to remove it. If pouring water over the affected part is also harmful then merely make Masah of the affected part.

20. If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for making Masah, or Masah on the affected part will be harmful, then Masah should be made over the bandage.
21. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc., and make Masah on the affected part.
22. It is best to make Masah over the whole of the upper surface of the oandage, etc. It is Waajib to make Masah of more than half the bandage, etc. If only half or less than half the bandage was covered by Masah, the Wudhoo' will not be valid.
23. After making Masah if the bandage, plaster, etc., comes loose and it is realised that the affected part has healed, then the Masah made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the Wudhoo'.
24. If the beard is thick then it is not Fardh for the water to reach the skin under it during Wudhoo'. If the beard grows sparsely so that the skin under it can be seen, then it is Fardh for the water to reach the skin as well.
25. Liquid that comes out of the eye while yawning does not break the Wudhoo'.
26. Finger-nails should be kept short. Dirt accumulates under long finger-nails. Wudhoo' and Ghusl will not be valid if the dirt is of such a nature that it does not allow water to seep through. It is also against Islaamic hygiene and Tahaarat rules to keep long finger-nails and to allow dirt to accumulate under them.

BAD ODOUR

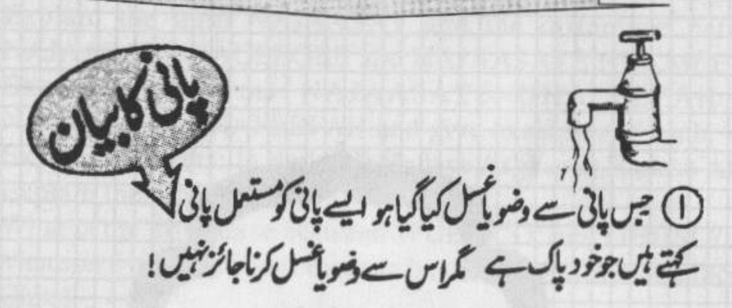
The odour of cigarettes, cigars, raw onions, etc., is offensive to both the Musallies (persons performing prayers) and the Malaa-ikah (Angels). If one has smoked then the mouth should be thoroughly washed before entering the Musjid.

QUESTIONS

1. Explain the term NAJAASAT and the difference between NAJAASATE HAQEEQEE and NAJAASATE HUKMEE.
2. Explain the terms NAJAASATE GHALEEZAH and NAJAASATE KHAFEEFAH and give examples of each.
3. Explain the terms: 1) Hadas 2) Hadase Asghar 3) Hadase Akbar.
4. Explain the term NAJIS.
5. What is the difference between WUDHOO' and GHUSL?
6. Mention 6 types of water that can be used to perform Wudhoo' or Ghusl.
7. Name 5 types of water with which Wudhoo' or Ghusl is nor permissible.
8. NIYYAT for WUDHOO' is: Fardh, Sunnat or Mustahab?
9. Translate the du'aas read at the following times:
   a) before commencing Wudhoo'. b) whilst performing Wudhoo' c) after completing Wudhoo'.
10. During Wudhoo' one should sit ..... and face the .... if possible.
11. Mention the benefits of using the MISWAAK.
12. The using of the Miswaak is: a) Mustahab b) Sunnat c) Fardh.
13. Explain the term MASAH and the procedure of making Masah of the nape.
14. Explain the term KHILAAL.
15. Both the feet should be washed with the .... hand and the finger of the ..... hand should be used for the Khilaal of the toes.
16. Khilaal of the toes should begin at the .... toe and end at the.... toe.
17. Explain: a) Fardh b) Sunnat c) Mustahab d) Makrooh e) Nawaaqidh.
18. Mention the Faara'idh, Sunnats, Mustahabs, Makroohs and Nawaaqidh of Wudhoo'.
19. Will the Wudhoo' break if blood or matter does not flow from the wound?
20. What happens if a persons doubts of having washed a certain part or not?
21. Mention three points regarding Masah over a bandage.
22. Is it necessary to make Wudhoo' after having taken a bath?
23. Does fluid that flows out of the eye while yawning, break the Wudhoo'?



MORE ABOUT WATER



① جس پانی سے وضو یا غسل کیا گیا ہو ایسے پانی کو مستعمل پانی کہتے ہیں جو خود پاک ہے مگر اس سے وضو یا غسل کرنا جائز نہیں!

1. The water with which Wudhu or Ghusl has been made is called MUSTA'MAL (used) WATER. This in itself is TAAHIR (pure), but Wudhu or Ghusl is NOT ALLOWED with this water.

② کتے۔ خنزیر اور شکاری چوپائے کا جھوٹا پانی ناپاک ہے اسی طرح بلی جو چوہا یا کوئی اور جانور کھا کر فوراً پانی پی لے اس کا جھوٹا بھی ناپاک ہے۔ جس آدمی نے شراب پی اور فوراً پانی پی لیا اس کا جھوٹا بھی ناپاک ہے!

2. Water from which DOGS, PIGS or ANIMALS of PREY have drunk is NAJIS (Impure).
   The water which a CAT drinks immediately after eating a mouse or any other creature is NAJIS (impure).
   Water left by a person who has just drunk WINE is also NAJIS (Napaak or impure).

③ بلی (بشرطیکہ فوراً چوہا نہ کھایا ہو) چوہا۔ چھپکلی۔ پھرنے والی مرغی۔ نجاست کھانے والی گائے۔ بھینس کوا۔ چیل۔ شکرہ اور تمام حرام پرندوں کا جھوٹا مکروہ ہے!

3. Water left by a cat (if it has not just eaten a mouse), a cow, buffalo or hen that eats anything Napaak (impure), lizard, crow, kite, hawk, eagle and all other Haraam birds (forbidden to eat) is MAKROOH.

④ آدمی اور حلال جانوروں کا جھوٹا پانی پاک ہے جیسے گائے۔ بکری۔ کبوتر۔ فاختہ۔ گھوڑا!

4. The water which has been left over after drinking by human beings, Halaal animals, eg. cows, goats, pigeons, doves and horses, is TAAHIR (pure).

⑤ سوائے دو پانیوں کے تمام پانی نجاست کے گرنے سے ناپاک ہو جاتے ہیں۔ چاہے نجاست تھوڑی ہو یا زیادہ وہ دو پانی یہ ہیں۔ اوّل ندی یا دریا کا بہتا ہوا پانی دوسرے ٹھیرا ہوا زیادہ پانی جیسے بڑے تالاب یا بڑے حوض کا پانی!

5. All types of water will become NAJIS (impure) if NAJAASAT (impurity) falls into them. However, two types of water are excluded from this rule, namely:
   - ▶ a) Flowing water of river or sea and
   - ▶ b) STORED water in LARGE QUANTITY, eg. large reservoir or huge tank.

⑥ جو ٹھیرا ہوا پانی نمبری گز سے ساڑھے پانچ گز لمبا اور ساڑھے پانچ گز چوڑا ہو وہ زیادہ پانی ہے جو حوض یا تالاب کہ اتنا بڑا ہو۔ وہ بڑا حوض اور بڑا تالاب سمجھا جائے گا!

6. Stored or standing water which covers an area of approximately ☐ 21x21 FEET, equivalent to: 6,5m x 6,5m and is deep enough so that a person can take out water with his hands without baring (touching) the ground, is regarded as "large quantity of water". Any tank or reservoir as big as that will be called a BIG TANK or a BIG RESERVOIR.

٨ اگر پانی میں کوئی ایسا جانور گر کر مر جائے جس میں بہتا ہوا خون ہوتا ہے تو پانی ناپاک ہو جاتا ہے۔ جیسے چڑیا مرغی کبوتر بلی چوہا!

7. Any animal or bird which has FLOWING BLOOD and falls into water of a SMALL quantity and dies, will make the water NAJIS (Napaak).

   Eg. birds, fowls, pigeons, cats or mice, etc.

٧ بڑے تالاب یا حوض کا پانی ناپاک ہو جاتا ہے جب اس میں نجاست گرنے کے بعد نجاست کا مزہ یا رنگ یا بو ظاہر ہو جائے

8. The water of a big tank or reservoir becomes NAJIS (impure) when the TASTE, COLOUR or SMELL of the NAJAASAT (impurity) becomes apparent.



٩ جو جانور کہ پانی میں پیدا ہوتے اور رہتے ہیں جیسے مچھلی۔ مینڈک۔ اور وہ جانور جن میں بہتا ہوا خون نہیں ہے۔ جیسے مکھی۔ مچھر۔ بھڑ۔ چھپکلی۔ چیونٹی۔ ان کے مرنے سے پانی ناپاک نہیں ہوتا!

9. Animals that are born and live in water, eg. fish, frogs, etc. or insects that do NOT have FLOWING BLOOD, eg. flies, lizards, frogs or ants do not make the water NAJIS if they die inside the water.

طہارت

غسل کا بیان

نیت غسل کی: غسل کے وقت نیت کرنا سنت ہے

جس کا مطلب یہ ہے کہ جس حدث سے غسل کرنا چاہے تو اس حدث کا نام لے کر دل میں ارادہ کرے کہ فلاں حدث سے پاک ہونے کے لیے میں غسل کرتا ہوں یا کرتی ہوں مثلاً یوں نیت کرے کہ جنابت سے پاک ہونے کیلیے میں غسل کرتا ہوں یا میں غسل کرتی ہوں۔

"حدثِ اکبر"

غسل کی حاجت ہونے کی حالت کو کہتے ہیں، جنابت، حیض اور نفاس سے پاک ہونے کے لیے غسل فرض ہوتا ہے۔

TAHARAT (CLEANLINESS) NIYYAT (INTENTION) OF GHUSL (BATH)

To Make The Niyyat For Ghusl Is Sunnat

One should make the intention of becoming PAAK (pure) from that HADAS (impurity) which he wishes to get himself clean from, eg.: **I Am Making Ghusl To Become Clean (Paak) From Janaabat (that impurity which cannot be seen and makes Ghusl (bath) compulsory).**

HADASE AKBAR:
Need of Compulsory Bath

RULES WHILST MAKING GHUSL

1. Ghusl should be made in a place of total privacy.
2. One should not face the Qiblah whilst making Ghusl.
3. Ghusl may be performed standing or seated, preferably seated.
4. Use sufficient water. Do not skimp nor be wasteful.
5. Abstain from speaking whilst performing Ghusl.
6. It is better not to read any Kalimah or Aayah while bathing.

Before performing Ghusl one should make

- ◆ Niyyah (intention) thus:
  I am performing Ghusl to become PAAK (pure).
- ◆ Without NIYYAH (intention) there is no Sawaab (reward) although Ghusl will be valid.

PROCEDURE FOR PERFORMING GHUSL

1. Wash both hands including the wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of JANAABAT and even though there may be no NAJAASAT on the private parts.
3. If there is Najaassat elsewhere on the body, it should now be washed off.
4. Perform Wudhu. If one is making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete Wudhu. If there is a fear of the feet being dipped in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed THRICE.
5. After performing Wudhu pour water over the head thrice.
6. Thereafter pour water thrice over the right shoulder and thrice over the left shoulder.

7. Then pour water over the entire body and rub.
8. If the hair of the head are not plaited, it is compulsory to wet all the hair upto the very base (root).
   - ● If a single hair is left DRY, Ghusl will NOT be VALID.
   - ● If the hair of a woman are plaited, she is excused from loosening her plaited hair but it is COMPULSORY for her to wet the base (root) of each and every hair. If she fails to do so then the Ghusl will NOT be VALID.
   - ● As for men who grow long hair and plait them, they are NOT EXCUSED from leaving their hair DRY.
   - ● If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire hair.
9. It is MUSTAHAB (preferable) to clean the body by rubbing it.
   - ● All parts of the body should be rubbed with the hands to ensure that water has reached all parts of the body and no portion is left dry.
10. Rings, earrings, etc., should be removed to ensure that no portion covered by them is left dry. Ensure that the navel and ears are all wet. If they are not wet Ghusl will be incomplete.
11. On completion one should confine oneself to a clean place. If the feet had been washed while performing Wudhu, it is not necessary to wash them again. Dry the body with a clean towel and dress as quick as possible.
12. If one recalls after Ghusl that a certain portion of the body is left dry, it is not necessary to repeat the Ghusl. Merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too must be rinsed when recalled after Ghusl has been performed.

MASAA-IL PERTAINING TO GHUSL

1. It is permissible to leave the hair dry and wash the rest of the body if it is harmful to apply water to the head due to some sickness or ailment. However, once the person is cured of this sickness, it is Waajib to wash the head. Water has to flow over it.
2. Make haste in covering the body. One should not delay in wearing one's clothes after completing the Ghusl. the Sharee-ah emphasises this so much, that if the feet have not been washed as yet, then first put on the clothes and thereafter wash the feet.
3. It is not necessary to remove the ointment from a cut or wound during Ghusl. Just pour water over it.
4. After Ghusl, Wudhu should not be made to perform Salaat or for any other Ibaadat (act of worship) since the Ghusl is sufficient.

✂ It is preferable to clip the nails of the fingers and toes as well as remove the hair from under the armpits and below the navel before taking a bath. If one is in the state of Hadase Akbar or Janaabat then it is not permissible to remove, cut or break any nails or hair from any part of the body. Unwanted hair should preferably be removed once a week. If this is not possible then every second week. Care should be taken that it is not left for more than 40 days. Beyond 40 days the neglector will be guilty of sin.

🕮 The moustache should be trimmed regularly so that it does not overlap the upper lip.

🕮 **Note:** It is compulsory for a person who is in the state of Janaabat (impurity) to perform Ghusl.
It is also compulsory for a woman to have a bath after Haidh and Nifaas.

- **Haidh:** the female monthly period of menstruation. The maximum period is of ten days.
- **Nifaas:** the blood which flows after childbirth. The maximum period is forty days.

RECOMMENDED SEQUENCE TO BE FOLLOWED IN CLIPPING OF THE FINGER AND TOE NAILS

Paring of the finger nails should begin at the SHAHAADAT finger (index finger of the right hand). The nails of the balance three fingers (of the right hand should be clipped next, in order).

Thereafter continue with the small finger of the left hand and complete the remaining three fingers and thumb, in sequence.

Lastly, clip the nail of the right thumb.

Clipping of the TOE nails should begin at the small toe of the RIGHT foot and end at the small toe of the LEFT foot, in order.

Mention True or False

1. GHUSL will be VALID if one does not make the Niyyah.
2. One must face the QIBLAH while making GHUSL.
3. It is better to READ KALIMAH while MAKING GHUSL (bathing).
4. GHUSL will NOT be valid if the mouth is thoroughly rinsed once.
5. In GHUSL it is COMPULSORY to wet the base of each and every hair.
6. It is SUNNAT to clean the body by rubbing it whilst making GHUSL.
7. For GHUSL to be valid RINGS and EARRINGS must be removed.
8. It is necessary to repeat the WHOLE GHUSL if any portion of the body is left dry.
9. It is preferable to do WUDHU again immediately after completing the Ghusl.

FARAA-IDH (COMPULSORY ACTS) OF GHUSL

THERE ARE THREE FARDH IN GHUSL **3** غسل میں تین فرائض ہیں

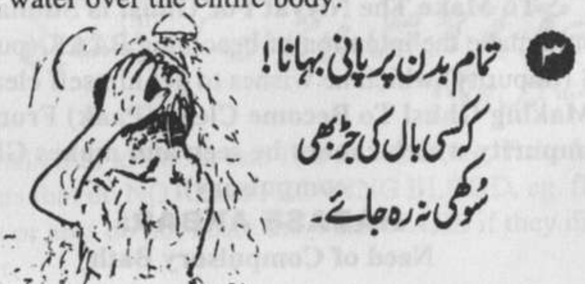
1. Passing water into and out of the mouth, i.e. GARGLING.



2. Putting water into the NOSTRILS.

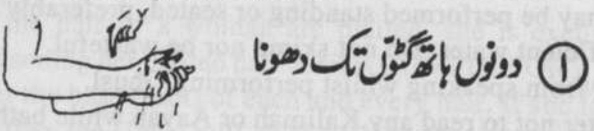


3. Passing water over the entire body.

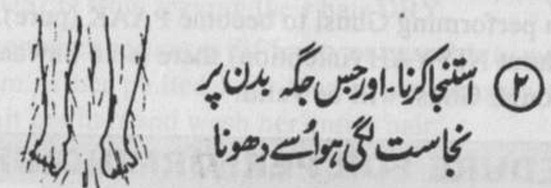


THERE ARE FIVE SUNNATS IN GHUSL **5** غسل میں پانچ سنتیں ہیں

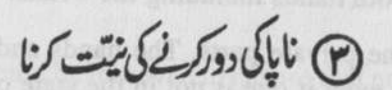
1. Washing hands upto the wrists.



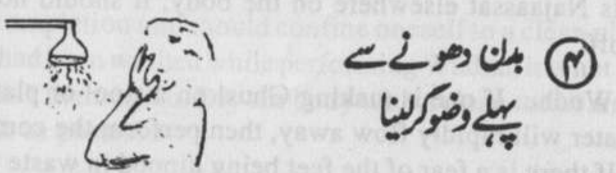
2. Washing the private parts and the parts over which uncleanliness is found.



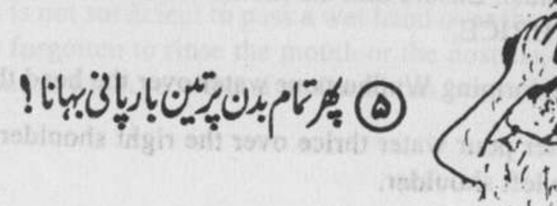
3. Intention to wash off impurities and become PAAK (pure).



4. Making Wudhu before washing the body.



5. Then passing water over the whole body thrice.

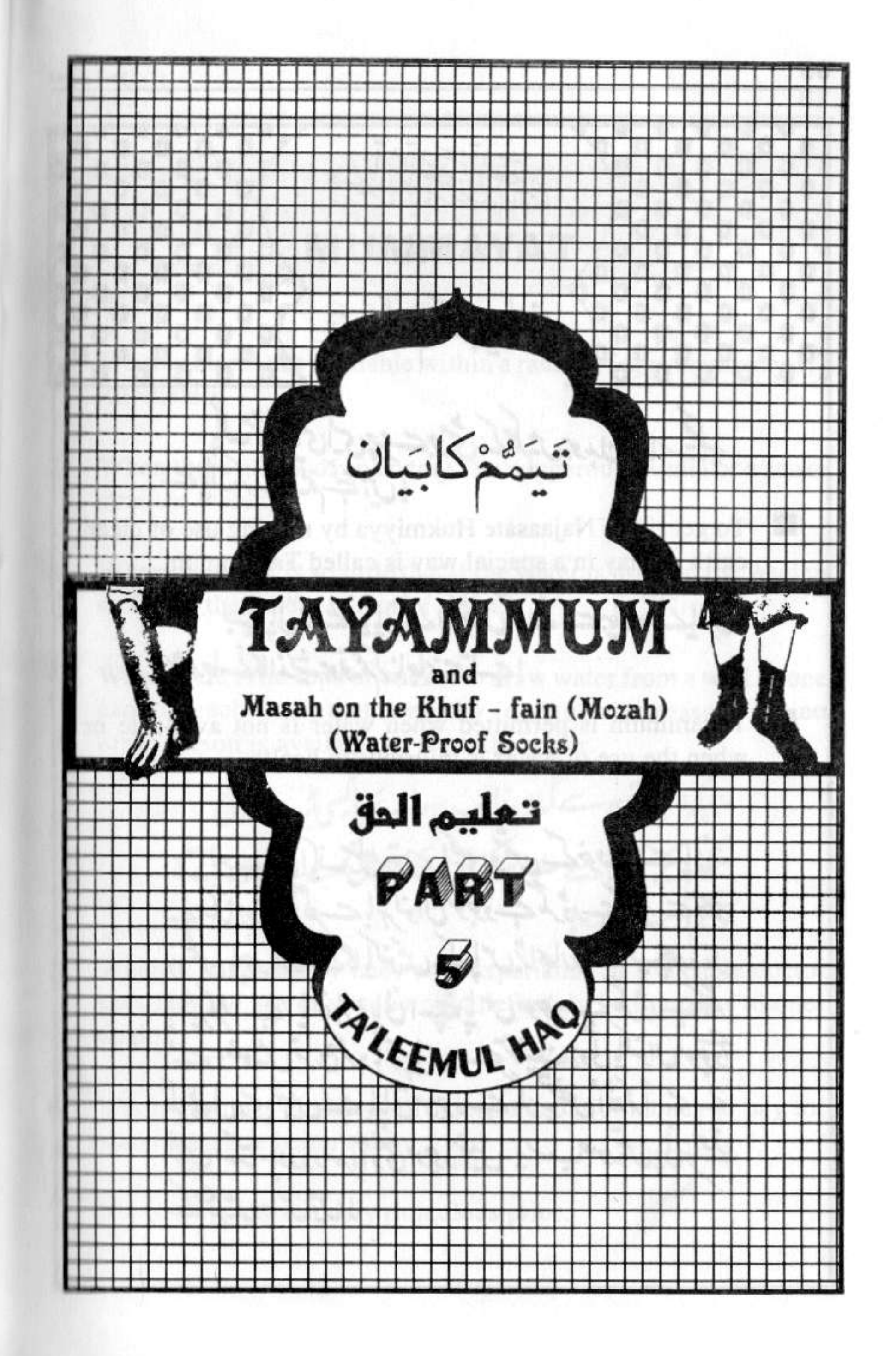


QUESTIONS

1. The water with which WUDHU or GHUSL has been made called......
2. Is WUDHU or GHUSL allowed with MUSTA'MAL water?
3. The LEFT OVER water drunk by which animals is NAPAAK
4. The LEFT OVER water drunk by which animals is MAKROO
5. Water LEFT OVER by whom is TAAHIR (clean)?
6. Name TWO types of water that does NOT become NAPAAK something NAJIS (Napaak) falls into it.
7. When does the water of a BIG TANK or RESERVOIR becor Najis?
8. What does TAHAARAT mean?
9. What are the three FARAA'IDH of GHUSL?
10. What are the 5 SUNNATS of GHUSL?
11. What are the 6 Rules whilst making GHUSL?
12. Explain the PROCEDURE for making GHUSL.
13. Explain HADATHE AKBAR.
14. Is it permissible to leave the head dry during a FARDH Ghus
15. If, due to some illness, a person did not wash his head durin FARDH Ghusl then is it necessary to repeat the entire Ghusl
16. What is the ruling of the Sharee'at regarding the covering of t body?
17. What should be done regarding the ointment on a wound?
18. What should a person do if it is realised after the Fardh Ghusl th some hard food particle was stuck between the teeth? Why is th necessary?
19. After Ghusl, if a person performed Salaat without performi Wudhu, then is such a Salaat accepted?
20. Is it permissible to remove the hair, clip the finger nails or ha a hair cut in the state of Janaabat?
21. What is the maximum period that unwanted hair could be left the body?
22. If this period is exceeded, what will happen?
23. What is the sequence to be followed when clipping the finger a toe nails?

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پاک مٹی یا کسی ایسی چیز سے جو مٹی کے حکم میں ہو بدن کو نجاست حکمیہ سے پاک کرنے کو تیمم کہتے ہیں!

- To get rid of Najaasate Hukmiyya by making use of clean earth or clay in a special way is called Tayammum.

جب پانی نہ ملے۔ یا پانی کے استعمال کرنے سے بیمار ہو جانے یا مرض بڑھ جانے کا اندیشہ ہو تو تیمم کرنا جائز ہوتا ہے!

- Tayammum is permitted when water is not available or when the use of water is injurious to health.

جب پانی ایک میل دور ہو یا کسی دشمن کے خوف سے پانی نہ لے سکتا ہو۔ مثلاً گھر سے باہر کنواں موجود ہے مگر ڈر ہے کہ گھر سے نکلا تو دشمن یا چور مار ڈالے گا یا کنوئیں کے پاس بڑا بھاری سانپ پھر رہا ہے یا شیر کھڑا ہے۔ یا تھوڑا پانی اپنے پاس موجود ہے مگر ڈر ہے کہ اگر اُسے وضو میں خرچ کر دیا تو پیاس سے تکلیف ہوگی یا کنواں موجود ہے مگر ڈول رسی نہیں ہے یا پانی موجود ہے مگر یہ شخص اُٹھ کر اُسے نے نہیں سکتا۔ اور دوسرا آدمی موجود نہیں۔ یہ سب صورتیں پانی نہ ہونے کے حکم میں داخل ہیں!

TAYAMMUM IS PERMITTED IN THE FOLLOWING CASES:

1. When water is not available within a radius of approximately 1,7 kilometers.

2. When there is fear of an enemy or a dangerous animal or a snake near the water.

3. When the water is so little that if the water is used up for Wudhu or Ghusl then there is fear of thirst.

4. When there is no rope or bucket to draw water from a well or one cannot reach water that is nearby (due to some reason) and no other person is available to fetch the water.

جبکہ اپنے تجربہ سے گمان غالب ہو جائے یا کسی بڑے قابل حکیم کے کہنے سے معلوم ہو کہ پانی کے استعمال کرنے سے بیمار ہو جائے گا تو تیمم درست ہے!

5. When it is known by ones own experience or a capable doctor says that the use of water would definitely be injurious to ones health.

6. When one does not have sufficient amount of money to pay for water which is being sold.

7. If water is sold at a very ridiculous price.

جب انسان کسی ایسی جگہ پر ہو جہاں پانی موجود نہیں۔ لیکن اسے کسی کے بتانے سے یا اپنی اٹکل سے اس بات کا گمان غالب ہو جائے کہ پانی ایک میل کے اندر ہے تو پانی لانا اور وضو کرنا ضروری ہے! مگر جب کوئی بتانے والا بھی نہ ہو۔ اور کسی طریقہ سے بھی پانی کا پتہ نہ چلے یا پانی کا پتہ تو چلے لیکن وہ ایک میل یا اس سے زیادہ دور ہو تو پھر پانی لانا ضروری نہیں تیمم کر لینا جائز ہے!

8. One is at a place where there is no water. He himself guesses or someone tells him that water is available within approx.one mile. It will now be necessary to fetch water and perform Wudhu.

9. It will not be necessary to fetch water if:
   a) there is no trace of water;
   b) no one is present to give information regarding water;
   c) it is believed that water will be found after a distance of approx.1mile or more.

   ☛ Tayammum will now be permissible for Wudhu.

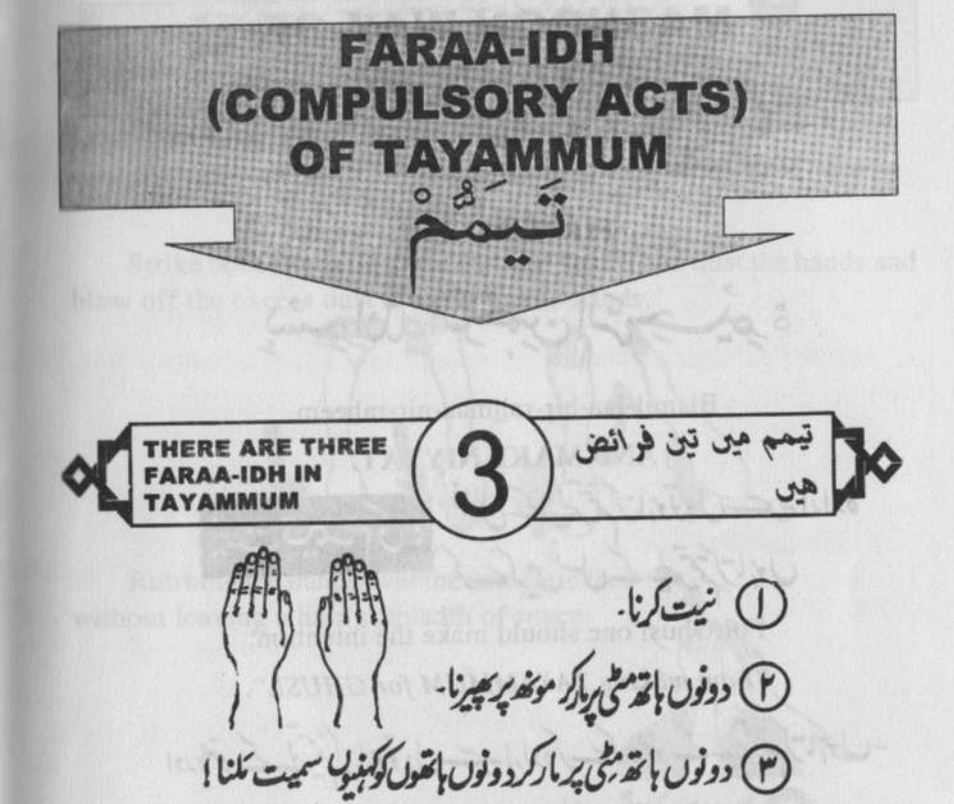
10. If so little water is available that a person can only carry out the four FARAA'IDH of WUDHU, then TAYAMMUM is not permissible.

11. If something NAJIS had fallen on the ground or sand etc. it is not permissible to use that earth for TAYAMMUM even if it dries up. However, Namaaz on that place is permissible after it has become dry.

12. **Q:** If there is very little water and one is in need of GHUSL or WUDHU and his clothes and body are also NAJIS (Napaak), what should one do?

A: ■ First;
One should wash off the NAJAASAT from ones body and clothes.

■ Then:
Do Tayammum.



FARAA-IDH (Compulsory Acts) OF TAYAMMUM:

1. NIYYAT (intention).

2. Striking both hands on earth and rubbing them on the face.

3. Striking both hands on earth and rubbing both forearms including the elbows.

MASNOON WAY OF TAYAMMUM

FIRST RECITE:

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Bismil-laa-hir-rahmaa-nir-raheem.

AND MAKE NIYYAT.

نیت تیمّم کی: غسل کے لیے تیمم کرنا ہوتو دل سے یہ ارادہ کرے کہ میں غسل کے لیے تیمم کرتا ہوں

For Ghusl one should make the intention:

"I am making TAYAMMUM for GHUSL".

اور وضو کے لیے تیمم کرنا ہوتو دل سے یہ ارادہ کرے کہ وضو کے لیے تیمم کرتا ہوں۔

For Wudhu one should make the intention:

"I am making TAYAMMUM for WUDHU".

١ اوّل نیت کرو کہ میں ناپاکی دُور کرنے اور نماز پڑھنے کے لئے تیمم کرتا ہوں

FIRST

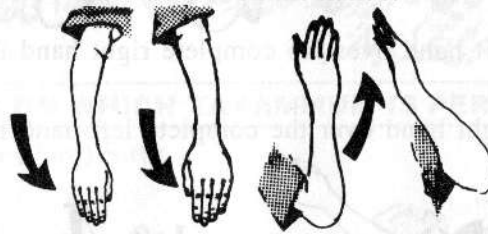
Make NIYYAT (intention) in the following way:

"O Allah, I am making TAYAMMUM for WUDHU or GHUSL, to perform my NAMAAZ or recite the QUR'AAN SHAREEF, etc."

٢ پھر دُونوں ہاتھ مٹی کے بڑے ڈھیلے پر مار کر انھیں جھاڑ دو۔ زیادہ مٹی لگ جائے تو مونھ سے پھونک دو اور دُونوں ہاتھوں کو مونھ پر اس طرح پھیرو کہ کوئی جگہ باقی نہ رہ جائے ایک بال برابر جگہ چھوٹ جائے گی تو تیمم جائز نہ ہوگا۔

SECOND

Strike both hands on clean earth or dust. Then dust the hands and blow off the excess dust or earth on the hands.



Rub both the hands over the complete face without leaving a hair's-breadth of space.

٣ پھر دوسری مرتبہ دونوں ہاتھ مٹی پر مارو۔ اور انھیں جھاڑ کر پہلے بائیں ہاتھ کی چاروں انگلیاں سیدھے ہاتھ کی انگلیوں کے سروں کے نیچے رکھ کر کھینچتے ہوئے کہنی تک لے جاؤ اس طرح لے جانے میں سیدھے ہاتھ کے نیچے کی جانب ہاتھ پھر جائے گا۔ پھر بائیں ہاتھ کی ہتھیلی سیدھے ہاتھ کے اوپر کی طرف کہنی سے انگلیوں تک کھینچتے ہوئے لاؤ۔ اور بائیں ہاتھ کے انگوٹھے کے اندر کی جانب کو سیدھے ہاتھ کے انگوٹھے کی پشت پر پھیرو پھر اسی طرح سیدھے ہاتھ کو بائیں پر پھیرو

THIRD

Strike both hands again on the ground.

Then dust the hands and blow off the excess dust.



Rub the left hand over the complete right hand including the elbow.

Rub the right hand over the complete left hand including the elbow.

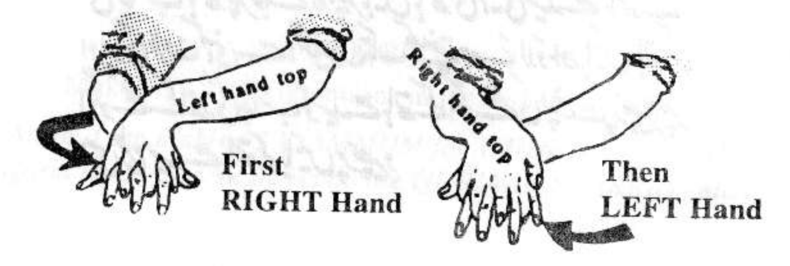




پھر انگلیوں کا خلال کر اگر انگوٹھی پہنے ہوئے ہو تو اُسے اُتارنا یا ہلانا ضروری ہے ڈاڑھی کا خلال کرنا بھی سنت ہے

Then do KHILAAL of the fingers. If one is wearing a ring it is necessary to remove it or at least revolve it.

It is SUNNAT to do KHILAAL of the beard also.



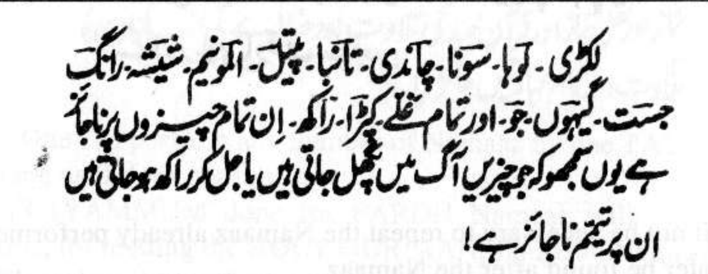
وضو اور غسل دونوں کا تیمم جائز ہے

TAYAMMUM IS ALLOWED FOR BOTH WUDHU AND GHUSL

پاک مٹی اور ریت اور پتھر اور چونا اور مٹی کے کچے یا پکے برتن جن پر روغن نہ ہو اور مٹی کی کچی یا پکی اینٹیں اور مٹی یا اینٹوں یا پتھر یا چونے کی دیوار اور گیرو اور ملتانی پر تیمم کرنا جائز ہے۔ اسی طرح پاک غبار سے بھی تیمم کرنا جائز ہے ۔

ITEMS ON WHICH TAYAMMUM IS PERMITTED

1. Taahir (Pure) earth.
2. Sand.
3. Stone.
4. Limestone.
5. Baked earthen pots (unglazed).
6. Walls of mud, stone or brick.
7. Clay.
8. All items which have thick dust on them.



لکڑی۔ لوہا۔ سونا۔ چاندی۔ تانبا۔ پیتل۔ المونیم۔ شیشہ۔ رانگ جست۔ گیہوں۔ جو۔ اور تمام غلے۔ کپڑا۔ راکھ۔ ان تمام چیزوں پر ناجائز ہے یوں سمجھو کہ جو چیزیں آگ میں پگھل جاتی ہیں یا جل کر راکھ ہو جاتی ہیں ان پر تیمم ناجائز ہے ۔

ITEMS ON WHICH TAYAMMUM IS NOT PERMITTED

1. Wood.
2. Metal.
3. Glass.
4. Food Items.
5. All items which burn to ash, rot or melt.

جن چیزوں پر ہم نے تیمم جائز بتایا ہے اُن پر غبار ہونے کی شرط نہیں ہے
پتھر یا اینٹ یا مٹی کے برتن دُھلے ہوئے ہوں جب بھی ان پر تیمم جائز ہے!

Things on which TAYAMMUM is allowed need not be covered with dust.

If there is a stone, brick or clay pot, it can be used for TAYAMMUM even after it was washed clean and has no dust on it.

TAYAMMUM is permissible if one is on the point of missing the:

- JANAAZAH NAMAAZ or
- EIDAIN NAMAAZ
  (Both Eid Prayers)

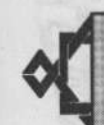
THERE IS NO QADHAA FOR THESE THREE NAMAAZ

اگر پانی نہ ملنے کی وجہ سے تیمم کر لیا اور نماز پڑھ لی پھر پانی مل گیا تو
نماز ہو گئی۔ اب اُسے لوٹانے کی حاجت نہیں۔ چاہے پانی وقت
کے اندر ملا ہو یا وقت کے بعد:

It will not be necessary to repeat the Namaaz already performed should water be found after the Namaaz.

جب تک پانی نہ ملے یا عذر باقی رہے تیمم جائز ہے اگر اسی حال میں
کئی سال گذر جائیں تو کچھ مضائقہ نہیں:

The duration of TAYAMMUM is as long as water is not available or the helplessness continues. This can last for years.



NAWAAQIDHE (Breakers of) TAYAMMUM

جن چیزوں سے وضو ٹوٹتا ہے۔ اُن سے تیمم بھی ٹوٹ جاتا ہے
ہاں غسل کا تیمم صرف حدثِ اکبر سے ٹوٹتا ہے اور اگر پانی نہ ملنے کی وجہ سے
تیمم کیا تھا تو وہ تیمم پانی پر قدرت حاصل ہو جانے سے بھی ٹوٹ جاتا ہے
اور اگر کسی اور عذر مثلاً مرض وغیرہ کی وجہ سے تیمم کیا تھا تو اس عذر کے
جاتے رہنے سے بھی تیمم ٹوٹ جاتا ہے!

Things which break (nullify) WUDHU also break TAYAMMUM.

TAYAMMUM for GHUSL breaks only after HADASE AKBAR.

TAYAMMUM done when water is not found breaks when water is found.

TAYAMMUM done due to a disease breaks when one is cured from that disease.

ایک تیمم سے جب تک وہ ٹوٹے نہیں جتنے وقتوں کی چاہو نماز
پڑھ سکتے ہو اسی طرح فرض نماز کے لئے جو تیمم کیا ہے اس سے فرض
نماز اور نفل نماز اور قرآن مجید کی تلاوت اور جنازے کی نماز اور سجدہ
تلاوت اور تمام عبادتیں جائز ہیں!

One can perform any number of Namaaz by one TAYAMMUM as long as it does not break.

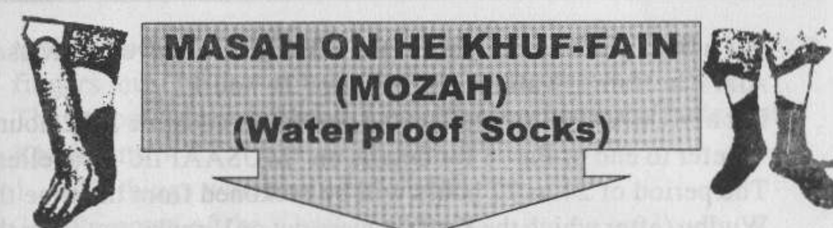
TAYAMMUM done for FARDH Namaaz will be valid for NAFL, for reading the HOLY QUR'AAN, Janaazah Namaaz, Sajda-e-Tilaawat and for all other kinds of Namaaz.

موزوں پر مسح کرنے کا بیان

مسئلہ اگر چمڑے کے موزے وضو کر کے پہن لیوے اور پھر وضو ٹوٹ جاوے تو پھر وضو کرتے وقت موزوں پر مسح کر لینا درست ہے اور
اگر موزہ اُتار کر پیر دھو لیا کرے تو یہ سب سے بہتر ہے مسئلہ ۲ اگر وہ موزہ اتنا چھوٹا ہے کہ ٹخنے موزے کے اندر چھپے ہوتے نہ ہوں تو اس پر مسح
درست نہیں اسی طرح اگر بغیر وضو کے موزہ پہن لیا تو اس پر بھی مسح درست نہیں اتار کر پیر دھونا چاہیے مسئلہ ۳ مسافرت میں

تین دن رات تک موزوں پر مسح کرنا درست ہے اور جو مسافرت میں نہ ہو اسکو ایک دن ایک رات اور جس وقت وضو ٹوٹا ہے اس وقت سے ایک دن ایک رات تک یا تین دن تین رات کا حساب کیا جاویگا جس وقت موزہ پہنا ہے اس کا اعتبار نہ کرینگے جیسے کسی نے ظہر کے وقت وضو کر کے موزہ پہنا پھر سورج ڈوبنے کے وقت وضو ٹوٹا اگلے دن کے سورج ڈوبنے تک مسح کرنا درست ہے اور مسافرت میں تیسرے دن کے سورج ڈوبنے تک جب سورج ڈوب گیا تو اب مسح کرنا بھی درست نہیں رہا۔ مسئلہ اگر کوئی ایسی بات ہو گئی جس سے نہانا واجب ہو گیا تو موزہ اتار کر نہائے غسل کے ساتھ موزہ پر مسح کرنا درست نہیں۔ مسئلہ موزے کے اوپر کی طرف مسح کرے تلوے کی طرف مسح نہ کرے۔ مسئلہ موزہ پر مسح کرنے کا طریقہ یہ ہے۔ ہاتھ کی انگلیاں تر کر کے آگے کی طرف رکھے انگلیاں تو سموچی موزہ پر رکھ دیوے اور ہتیلی موزے سے الگ رکھے پھر ان کو کھینچ کر ٹخنے کی طرف لے جاوے اور اگر انگلیوں کے ساتھ ساتھ ہتیلی بھی رکھ دے اور ہتیلی سمیت انگلیوں کو کھینچکر لے جاوے تو بھی درست ہے۔ مسئلہ اگر کوئی الٹا مسح کرے یعنی ٹخنے کی طرف سے کھینچکر انگلیوں کی طرف لاوے تو بھی جائز ہے لیکن مستحب کے خلاف ہے ایسے ہی اگر لمبائی میں مسح نہ کرے تو چوڑائی میں مسح کرے تو یہ بھی درست ہے لیکن مستحب کے خلاف ہے۔ مسئلہ اگر تلوے یا ایڑی یا موزہ کے اغل بغل میں مسح کرے تو یہ مسح درست نہیں ہوا۔ مسئلہ اگر پوری انگلیوں کو موزہ پر نہیں رکھا بلکہ فقط انگلیوں کا سر موزہ پر رکھ دیا اور انگلیاں کھڑی رکھیں تو یہ مسح درست نہیں ہوا البتہ اگر انگلیوں سے پانی ٹپک رہا ہو جس سے بہ کر تین انگلیوں کے برابر پانی موزہ کو لگ جائے تو درست ہو جاویگا۔ مسئلہ مسح میں مستحب تو یہی ہے کہ ہتیلی کی طرف سے مسح کرے اور اگر کوئی ہتیلی کے اوپر کی طرف مسح کرے تو بھی درست ہے۔ مسئلہ اگر کسی نے موزہ پر مسح نہیں کیا لیکن پانی برستے وقت باہر نکلی یا بھیگی گھاس میں چلی تو مسح ہو گیا۔ مسئلہ ہاتھ کی تین انگلیاں بھر ہر موزہ پر مسح کرنا فرض ہے اس سے کم میں مسح درست نہ ہو گا۔ مسئلہ جو چیز وضو توڑ دیتی ہے اس سے مسح بھی ٹوٹ جاتا ہے اور موزوں کے اتار دینے سے بھی مسح ٹوٹ جاتا ہے تو اگر کسی کا وضو تو نہیں ٹوٹا لیکن اس نے موزے اتار ڈالے تو مسح جاتا رہا اب دونوں پیر دھو لیوے پھر سے وضو کرنے کی ضرورت نہیں۔ مسئلہ اگر ایک موزہ اتار ڈالا تو دوسرا موزہ بھی اتار کر دونوں پاؤں کا دھونا واجب ہے۔ مسئلہ اگر مسح کی مدت پوری ہو گئی تو بھی مسح جاتا رہا اگر وضو نہ ٹوٹا ہو تو موزہ اتار کر دونوں پاؤں دھووے پورے وضو کا دہرانا واجب نہیں اور اگر وضو ٹوٹ گیا ہو تو موزہ اتار کر پورا وضو کرے۔ مسئلہ موزہ پر مسح کرنے کے بعد کہیں پانی میں پیر پڑ گیا اور موزہ ڈھیلا تھا اس لئے موزہ کے اندر پانی چلا گیا اور سارا پاؤں یا آدھے سے زیادہ پاؤں بھیگ گیا تو بھی مسح جاتا رہا۔ دوسرا موزہ بھی اتار دیوے اور دونوں پیر اچھی طرح سے دھووے۔ مسئلہ جو موزہ اتنا پھٹ گیا ہو کہ چلنے میں پیر کی چھوٹی تین انگلیوں کے برابر کھل جاتا ہو تو اس پر مسح درست نہیں اور اس سے کم کھلتا ہے تو مسح درست ہے۔ مسئلہ اگر موزہ کی سیون کھل گئی لیکن اس میں سے پیر نہیں دکھلائی دیتا تو مسح درست ہے اور اگر ایسا ہو کہ چلتے وقت تو تین انگلیوں کے برابر پیر دکھائی دیتا ہے اور یوں نہیں دکھائی دیتا تو مسح درست نہیں۔ مسئلہ اگر ایک موزہ میں دو انگلیوں کے برابر پیر کھل جاتا ہے اور دوسرے موزے میں ایک انگلی کے برابر تو کچھ حرج نہیں مسح جائز ہے۔ اور اگر ایک ہی موزہ کئی جگہ سے پھٹا ہے اور سب ملا کر تین انگلیوں کے برابر کھل جاتا ہے تو مسح جائز نہیں۔ اور اگر اتنا کم ہو کہ سب ملا کر بھی پوری تین انگلیوں کے برابر نہیں ہوتا تو مسح درست ہے۔

مسئلہ کسی نے موزہ پر مسح کرنا شروع کیا اور ابھی ایک دن رات گزرنے نہ پایا تھا کہ مسافر ہو گئی تو تین دن رات تک مسح کرتی رہے اور اگر سفر سے پہلے ہی ایک دن رات گزر جاوے تو مدت ختم ہو چکی پیر دھو کر پھر موزہ پہنے۔ ——
مسئلہ اگر مسافرت میں مسح کرتی تھی پھر گھر پہنچ گئی تو اگر ایک دن رات پورا ہو چکا ہے تو اب موزہ اتار دے اب اس پر مسح درست نہیں اور اگر ابھی ایک دن رات بھی پورا نہیں ہوا تو ایک دن رات پورا کرے اس سے زیادہ تک مسح درست نہیں۔



MASAH ON HE KHUF-FAIN (MOZAH) (Waterproof Socks)

"KHUF-FAIN" are a special type of socks. Instead of washing the feet during Wudhu, it is permissible to pass moist hands over such socks. This is known as MASAH ALAL KHUFFAIN.

THE CONDITIONS FOR MASAH

1. The socks must be strong enough to enable walking in them on roads for approximately three miles without the socks tearing.
2. The socks should remain in position (covering the foreleg) without being tied. They should not slip. Socks which have elastic sewn into them (to keep them in position) will be regarded as being tied.
3. Water must not be able to seep through.
4. The socks must not be transparent or even semi-transparent.

- If any one of the four conditions is lacking, Masah on such socks will not be permissible. Khuffain on which Masah is made are generally made of leather.
  The types of socks - woollen, nylon, etc., generally worn nowadays are not classified as *"Khuffain"*. It is, therefore, not permissible to make Masah on them. If socks are made of material other than leather and the afore-mentioned four requirements are met, Masah will be permissible on them.
- For the Masah Alal Khuffain to be valid it is essential to put on the Kuffain after complete Wudhu has been made.
  If the Kuffain have been put on before a complete Wudhu has been made, Masah on them will not be permissible. Firstly, a complete Wudhu has to be made, then only should the Khuffain be put on. Thereafter, if Wudhu breaks, it will be permissible to make Masah Alal Kuffain without washing the feet when Wudhu is being made.

- For a MUQEEM (one who is not a Musaafir - traveller) Masah Alal Khuffain is valid for a period of 24 hours.
  For a MUSAAFIR (traveller) the period permissible is 72 hours.
  * Refer to end of Part 8 for details on "MUSAAFIR" (traveller).
- The period of 24 or 72 hours will be reckoned from the time the Wudhu (after which the Kuffain were put on) breaks, not from the time the kuffain were put on.
  For example, a Muqeem makes Wudhu at 6 p.m. and after completing his Wudhu he puts on Khuffain. At 8 p.m. His Wudhu breaks. Hence, it will be permissible for him to make Masah Alal Khuffain each time he takes Wudhu until 8p.m. the next day.
- **Upon expiry of 24 hours, Masah Alal Khuffain will no longer be valid. When the period (of 24 hours for the Muqeem and 72 hours for the Musaafir) expires, the KHUFFAIN should be removed and FEET washed. It is not necessary to renew the WUDHU.**

Right hand right khuff

Left hand left khuff

THE METHOD OF MASAH ALAL KHUFFAIN IS AS FOLLOWS:

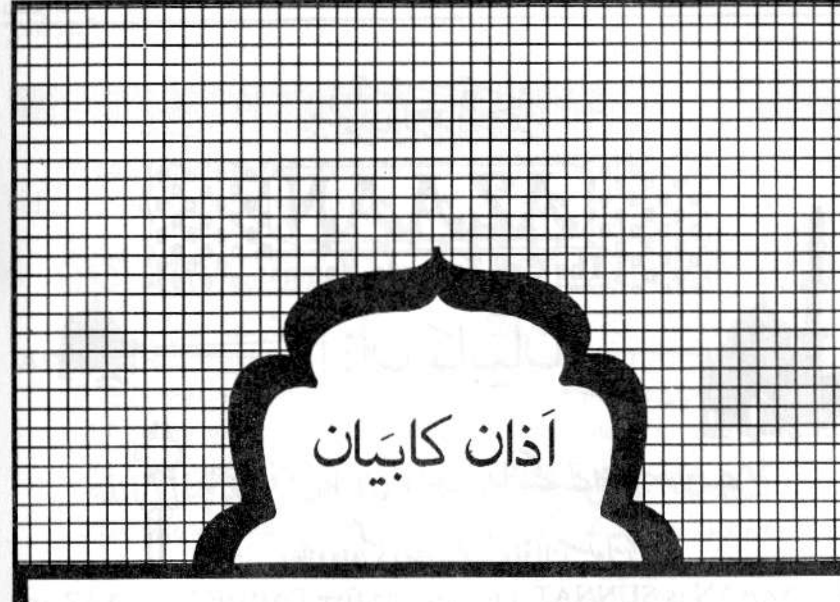
- Draw the fingers of the right hand on the upper surface of the Khuffain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock. The right hand should be used for the right Khuff (sock) and the left hand for the left Khuff.
- If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct Sunnat method.
- It is not permissible to make Masah on the side or at the under surface of the Khuffain. It is FARDH to make Masah on each sock to the extent of three full fingers, i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.

- The following acts will nullify the Masah which was made on the Khuffain:
  1. All things which nullify Wudhu.
  2. Removal of the Khuff (sock).
  3. The expiry of the period, i.e. 24 hours for the Muqeem and 72 hours for the Musaafir.
- If only one sock was removed, then too, it is Waajib to remove the other one and wash both feet.
- Even if only the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be COMPULSORY to remove the Khuffain and wash both feet.

1. It is not permissible to make Masah on a Khuff which is torn to such an extent that an area equal to the size of three small toes is exposed. It is permissible to make masah on the sock if it is torn less than this.
2. If the seam of the Khuff comes loose, but while walking the foot is not exposed, Masah on such Khuffain will be valid.
3. If a Muqeem who has made Masah Alal Khuffain goes on a journey before the expiry of 24 hours, then his Masah may be extended to 72 hours. His Masah will now be valid for 72 hours.
4. If a Musaafir who has made Masah Alal Khuffain returns to his home town, then his Masah will be valid for only 24 hours.
5. It is permissible to make Masah on ordinary woollen, etc., socks which have been covered with leather.
6. If Ghusl becomes compulsory then Masah Alal Khuffain will not be permissible even if the valid period has not yet expired. The Khuffain must be removed when the Ghusl is taken and the feet washed.
7. If one sets foot in a puddle of water after making Masah and water enters the Khuff wetting more than half the foot, then Masah will be nullified. Both Kuffain must be removed and the feet washed.

QUESTIONS

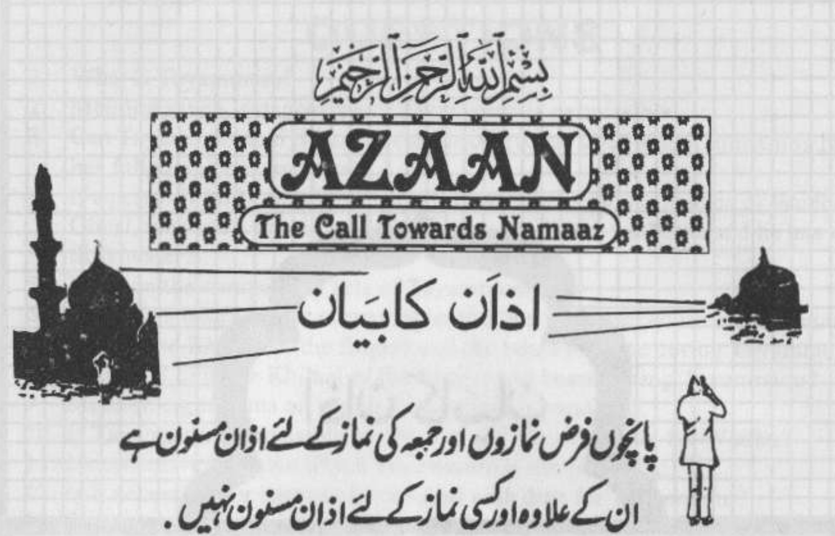
1. What is Tayammum?
2. Mention seven instances when Tayammum is permissible.
3. Can Tayammum and Namaaz be made on ground upon which something Najis has fallen and become dry?
4. If a person's body and clothes are Najis and the person is in need of Wudhu or Ghusl, then what should he do if the time for Salaat has come and he has very little water?
5. Mention the compulsory acts of Tayammum.
6. Explain in detail and in correct order the Masnoon procedure of Tayammum.
7. Should the Khilaal of the fingers and the beard be done during Tayammum?
8. What is it to make Khilaal of the fingers and beard during Tayammum?
9. Mention eight items on which Tayammum is permitted.
10. Is Tayammum permissible for Wudhu and Ghusl or only for Wudhu?
11. Mention five items on which Tayammum is not permitted.
12. Is it necessary for items to be covered with dust for Tayammum?
13. Can a stone, brick or clay pot be used for Tayammum even though it has been washed and is free from dust?
14. If one has the fear of missing .... Namaaz and .... Namaaz, it is permissible to make Tayammum.
15. Name two Salaats for which there is no Qadhaa.
16. If water is found after Salaat has been performed, is it necessary to repeat the performed Salaat?
17. What is the duration of Tayammum?
18. Mention the Nawaaqis of Tayammum.
19. When does Tayammum for Ghusl break?
20. Can the performance of one Tayammum be valid for a number of Salaat?
21. Explain the word *"Khuffain"*.
22. What is Masah Alal Khuffain?
23. Mention the four conditions of Masah.
24. What will happen if a condition is lacking?
25. Is it permissible to make Masah on nylon or woollen socks?
26. What is essential for the Masah to be valid?
27. Will Masah be permitted if the Khuffain have been put on after an incomplete Wudhu?
28. What is the period of Masah for a Musaafir?
29. For what period can a Muqeem make Masah?
30. From when will the period of 48 or 72 hours be calculated?
31. What will happen upon the expiry of this period?
32. What should be done upon the expiry of this period? Is it necessary to renew the entire Wudhu?
33. What is the method of Masah alal Khuffain?



AZAAN

The Call Towards Namaaz





پانچوں فرض نمازوں اور جمعہ کی نماز کے لئے اذان مسنون ہے
ان کے علاوہ اور کسی نماز کے لئے اذان مسنون نہیں ۔

AZAAN is SUNNAT, only for the five FARDH NAMAAZ and for the JUM'AH NAMAAZ (Friday Noon Prayer).

Azaan is not required for any other Namaaz.

اذان کے معنیٰ خبر کرنے کے ہیں لیکن شریعت میں خاص نمازوں
کے لئے خاص الفاظ سے خبر کرنے کو اذان کہتے ہیں

AZAAN means to inform, but in Sharee-'ah AZAAN means to inform of a particular Namaaz in particular wordings.

ہر نماز فرض کی اذان اس کے وقت میں کہنی چاہیے۔
اگر وقت سے پہلے کہدی تو وقت آنے پر دوبارہ کہی جائے!

The Azaan for every Fardh Namaaz should be called out on its prescribed time.

If it was called before the time then it must be called again at the correct time.

HOW TO CALL OUT AZAAN

When the time for Namaaz comes the Mu'azzin stands up and calls out aloud these words:

IN ONE BREATH

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ

اللہ سب سے بڑا ہے، اللہ سب سے بڑا ہے

Al-laa-hu akbar Al-laa-hu akbar

Allah is the greatest of all.
Allah is the greatest of all.

IN ONE BREATH

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ

اللہ سب سے بڑا ہے، اللہ سب سے بڑا ہے

Al-laa-hu akbar Al-laa-hu akbar

Allah is the greatest of all.
Allah is the greatest of all.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں

Ash-ha-du al-laa ilaaha il-lal-laah

I testify that there is none worthy of worship but Allah.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں

Ash-ha-du al-laa ilaaha il-lal-laah

I testify that there is none worthy of worship but Allah.

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

میں گواہی دیتا ہوں کہ حضرت محمد (صلی اللہ علیہ وسلم) اللہ کے رسول ہیں

Ash-Hadu an-na Muham-ma-dar ra-soo-lul-laah

I testify that Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam) is Allah's Messenger.

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

میں گواہی دیتا ہوں کہ حضرت محمد (صلی اللہ علیہ وسلم) اللہ کے رسول ہیں

Ash-Hadu an-na Muham-ma-dar ra-soo-lul-laah

I testify that Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam) is Allah's Messenger.

حَيَّ عَلَى الصَّلٰوةِ ؕ

آؤ نماز پڑھنے کے لیے

Hay-ya 'a-las-salaah

Come for Namaaz.

حَيَّ عَلَى الصَّلٰوةِ ؕ

آؤ نماز پڑھنے کے لیے

Hay-ya 'a-las-salaah

Come for Namaaz.

حَيَّ عَلَى الْفَلَاحِ ؕ

آؤ نجات پانے کے لیے

Hay-ya 'a-lal fa-laah

Come to success.

حَيَّ عَلَى الْفَلَاحِ ؕ

آؤ نجات پانے کے لیے

Hay-ya 'a-lal fa-laah

Come to success.

اَللّٰهُ اَكْبَرُ ؕ

اللہ سب سے بڑا ہے

Al-laa-hu ak-bar

Allah is the greatest of all.

اَللّٰهُ اَكْبَرُ ؕ

اللہ سب سے بڑا ہے

Al-laa-hu ak-bar

Allah is the greatest of all.

لَآ اِلٰهَ اِلَّا اللّٰهُ ؕ

اللہ کے سوا کوئی معبود نہیں

Laa-i-laa-ha il-lal-laah

There is none worthy of worship besides Allah.

1.

First turn the FACE to the right and then say

حَيَّ عَلَى الصَّلٰوةِ ؕ

2.

Then turn the FACE to the left and say

حَيَّ عَلَى الْفَلَاحِ ؕ



فجر کی اذان میں (حَيَّ عَلَى الْفَلَاحِ) کے بعد یہ اضافہ کیا جاتا ہے:

In the AZAAN of FAJR after "Hai-ya 'alal falaah"

SAY TWICE

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

نماز نیند سے بہتر ہے

As-sa-laa-tu khai-rum mi-nan-nawm

Namaaz is better than sleep.

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

نماز نیند سے بہتر ہے ۔

As-sa-laa-tu khai-rum mi-nan-nawm

Namaaz is better than sleep.

اذان میں سات مستحب ہیں — 7 — THERE ARE SEVEN MUSTAHABS IN AZAAN

١ قبلہ کی طرف مونھ کرکے کھڑا ہونا۔

٢ اذان کے کلمات ٹھہر ٹھہر کر کہنا یعنی جلدی نہ کرنا۔

٣ اذان کہتے وقت دونوں شہادت کی انگلیاں کانوں میں رکھنا۔

٤ اونچی جگہ پر اذان کہنا۔

٥ بلند آواز سے اذان کہنا۔

٦ حَيَّ عَلَى الصَّلٰوةِ کہتے وقت دائیں جانب اور حَيَّ عَلَى الْفَلَاحِ کہتے وقت بائیں جانب مونھ پھیرنا۔

٧ فجر کی اذان میں حَيَّ عَلَى الْفَلَاحِ کے بعد اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ دوبار کہنا!

1. To stand facing the QIBLAH.
2. Not to make haste in saying Azaan.
3. To put both index fingers in the ears.
4. To call Azaan from a high place.
5. To say Azaan in a loud voice.

اذان اور اقامت صرف مردوں کے لئے سنت ہے

AZAAN and IQAAMAT are SUNNAT for MEN only.

اقامت فرض نمازوں کے لئے سنت ہے
فرض نمازوں کے علاوہ کسی نماز کے لئے مسنون نہیں

Iqaamat is SUNNAT for FARDH namaaz only. It is not Sunnat for any other Namaaz.

س ۔ اگر کسی وقت کوئی شخص اپنے گھر میں فرض نماز پڑھے تو اذان اور اقامت کہے یا نہیں؟
ج ۔ محلہ کی مسجد کی اذان اور اقامت کافی ہے لیکن کہہ لے تو اچھا ہے!

Q. If anyone says his Fardh Salaat at home, should he say Azaan and Iqaamat?

A. Azaan and Iqaamat in the neighbouring Musjid will be sufficient, but it is better to say them at home also.

س ۔ مسافر حالتِ سفر میں اذان و اقامت کہے یا نہیں؟
ج ۔ ہاں حالتِ سفر میں جب آبادی سے باہر ہو اذان اور اقامت دونوں کہنی چاہئیں لیکن اگر اذان نہ کہے صرف اقامت کہہ لے جب بھی مضائقہ نہیں اور دونوں کو چھوڑ دینا مکروہ ہے!

Q. Should a traveller say Azaan and Iqaamat during a journey?

A. Yes. Both Azaan and Iqaamat should be said when one is at a lonely place. It will not matter if one says only Iqaamat and not Azaan. However, it is Makrooh to leave both.

س ۔ اذان ایک شخص کہے اور اقامت دوسرا کہہ دے تو جائز ہے یا نہیں؟
ج ۔ اگر اذان کہنے والا موجود نہ ہو یا موجود تو ہو مگر دوسرے شخص کے اقامت کہنے سے ناراض نہ ہو تو جائز ہے لیکن اگر اس کو ناخوشی ہو ہو تو مکروہ ہے۔

Q. Is it permissible if one person says the Azaan and another says the Iqaamat?

A. If one who said the Azaan is not present or if he is there but does not mind, then another person may say Iqaamat. If the person who said Azaan minds, then it is Makrooh for another person to say the Iqaamat.

س ۔ اذان کے بعد کتنی دیر ٹھہر کر اقامت کہنی چاہیئے؟
ج ۔ مغرب کی اذان کے سوا اور سب وقتوں میں اتنی دیر ٹھہرنا چاہیئے کہ جو لوگ کھانے پینے میں مشغول ہوں یا پائخانہ پیشاب کر رہے ہوں وہ فارغ ہو کر نماز میں شریک ہو سکیں اور مغرب کی اذان کے بعد بقدر تین آیتیں پڑھنے کے ٹھہر کر تکبیر کہے!

Q. How much time should be allowed to pass between Azaan and Iqaamat?

A. In all Salaats except Maghrib, the Iqaamat should be delayed until the persons who are eating or are in the toilet can join the Namaaz. In Maghrib Salaat it is advisable that after the Azaan, Iqaamat should be said after the lapse of the time equal to the reciting of Three Aayats.

IJAABAT

(Answering the Call of Prayer)

Repeating the words of Azaan and Iqaamat is called Ijaabat (or Answering).

س۔ اذان اور اقامت کی اجابت کسے کہتے ہیں اور اس کا کیا حکم ہے؟
ج۔ اذان اور اقامت دونوں کی اجابت مستحب ہے اور اجابت سے مراد یہ ہے کہ سننے والے بھی وہی کلمہ کہتے جائیں جو مؤذن یا مکبر کہتا ہے مگر حَیَّ عَلَی الصَّلٰوۃ اور حَیَّ عَلَی الْفَلَاح سنکر لَاحَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰہِ کہنا چاہیے اور فجر کی اذان میں اَلصَّلٰوۃُ خَیْرٌ مِّنَ النَّوْمِ سنکر صَدَقْتَ وَبَرَرْتَ کہنا چاہیے اور تکبیر میں قَدْ قَامَتِ الصَّلٰوۃ سنکر اَقَامَهَا اللّٰہُ وَاَدَامَهَا کہنا چاہیے!

Q. What is Ijaabat for Azaan and Iqaamat and what is the ruling for that?

A. Ijaabat for both Azaan and Iqaamat is Mustahab. Ijaabat means that those hearing should repeat the words of Azaan or Iqaamat as the Muazzin or Mukabbir says.

HOWEVER, AFTER HEARING

حَیَّ عَلَی الصَّلٰوۃ AND حَیَّ عَلَی الْفَلَاح

ONE SHOULD SAY

لَاحَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰہِ الْعَلِیِّ الْعَظِیْمِ

(اللہ کی فرمانبرداری کی قوت اور گناہوں سے بچنے کی) طاقت خدائے بزرگ و برتر کی توفیق کے بغیر حاصل نہیں ہو سکتی

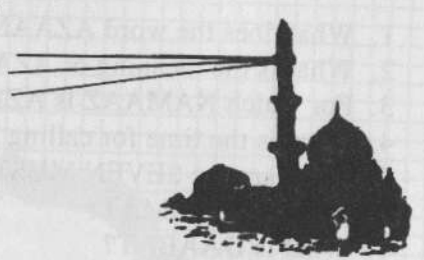
Laa haw-la wa laa quw-wa-ta il-laa-bil-laa-hil 'aliy-yil 'azeem.

There is no Power and might except from Allah.
The most high - The great.

In Fajr Azaan after hearing
As Salaatu Khairum Minan Naum

اَلصَّلٰوۃُ خَیْرٌ مِّنَ النَّوْمِ

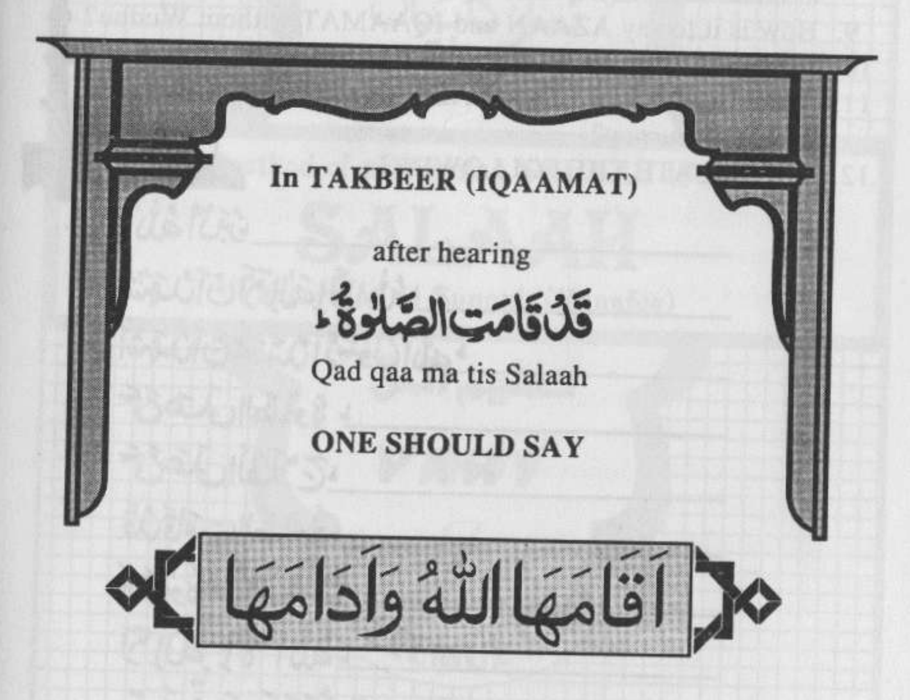
One Should Say



صَدَقْتَ وَبَرَرْتَ

Sa-daq-ta wa ba-rar ta.

You have spoken the truth and you have done good.



In TAKBEER (IQAAMAT)

after hearing

قَدْ قَامَتِ الصَّلٰوۃُ

Qad qaa ma tis Salaah

ONE SHOULD SAY

اَقَامَهَا اللّٰہُ وَاَدَامَهَا

A-qaa ma Hal-laa-hu wa a-daa-ma-haa.

May Allah establish it. and keep it forever.

QUESTIONS

1. What does the word AZAAN Mean?
2. What is the meaning of AZAAN in SHAREE-AT?
3. For which NAMAAZ is AZAAN SUNNAT?
4. What is the time for calling AZAAN?
5. What are the SEVEN MUSTAHABS in AZAAN?
6. What is IQAAMAT?
7. What is IJAABAT?
8. Should a person performing his FARDH NAMAAZ at home say AZAAN and IQAAMAT?
9. How is it to say AZAAN and IQAAMAT without Wudhu?
10. How long after AZAAN should IQAAMAT be said.
11. Should a TRAVELLER say AZAAN and IQAAMAT during a Journey?
12. TRANSLATE THE FOLLOWING:–

اَللّٰهُ اَكْبَرُ ________________

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ ________________

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ________________

حَيَّ عَلَى الصَّلٰوةِ ________________

حَيَّ عَلَى الْفَلَاحِ ________________

قَدْ قَامَتِ الصَّلٰوةُ ________________

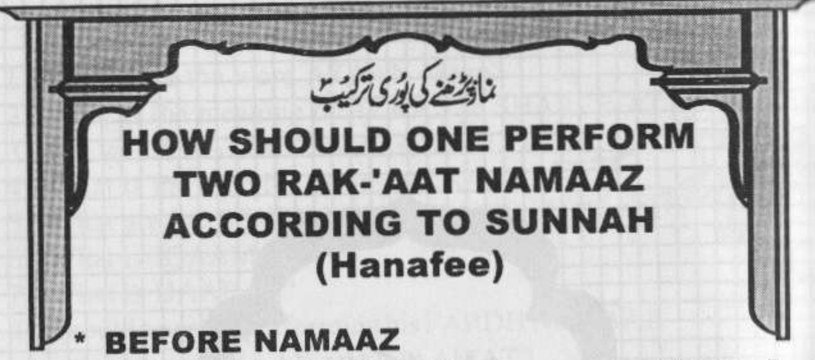
اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ ________________

لَآ اِلٰهَ اِلَّا اللّٰهُ ________________

صَدَقْتَ وَبَرَرْتَ ________________

اَقَامَهَا اللّٰهُ وَاَدَامَهَا ________________

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ________________



HOW SHOULD ONE PERFORM TWO RAK-'AAT NAMAAZ ACCORDING TO SUNNAH (Hanafee)

* BEFORE NAMAAZ

Ensure that clothes are Paak (Pure) and make Wudhu. Stand respectfully on a Paak place facing the Qiblah. Keep feet parallel about four fingers apart with toes pointing towards the Qiblah and submit totally to Allah.

VERY IMPORTANT

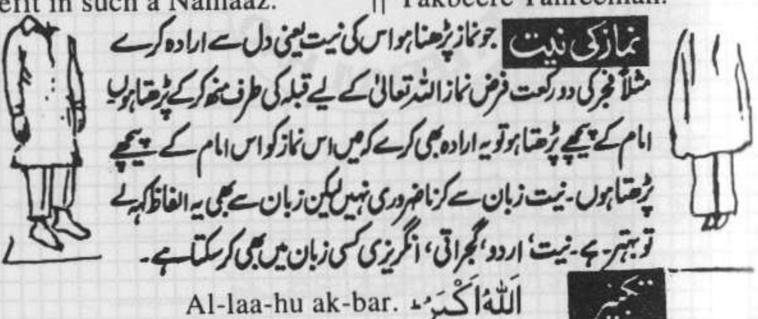
FOR MALES

No garment, jubba or trousers should be allowed to overlap the ankels. It is Makroohe Tahreemee to perform Namaaz whilst any garment is overlapping the ankels. This means that the Fardh (obligation) of Namaaz will be considered as fulfilled but there is very little Sawaab (reward) and benefit in such a Namaaz.

FEMALE'S NAMAAZ

Women also perform their Salaat in the same way, except for a few differences.—

WITHOUT HANDS BEING EXPOSED WOMEN should raise their hands to the height of their shoulders when saying Takbeere Tahreemah.



NIYYAH

- Make Niyyah (Intention) of whichever Namaaz one wishes to perform.

Example:—

- I am performing two Rak-'aat Fardh Namaaz of Fajr (to please Allah) facing towards the Qiblah. اَللّٰہُ اَکْبَرُ
- When performing Namaaz led by an IMAAM (leader), one should also make intention that:
- I am following this IMAAM.
- It is not necessary to make a verbal intention but it is better if one makes a VERBAL intention. NIYYAT can be made in any language: Arabic, Urdu, Gujarati, English, etc.

TAKBEER-E-TAHREEMAH (To say اَللّٰہُ اَکْبَرُ at the beginning)

After making NIYYAH, lift the two hands upto the earlobes in such a manner that both palms face towards the Qiblah. Then say ALLAHU AKBAR and fold them below the navel. Place the hands in such a way that the palm of the right hand is placed over the back of the left hand, with the right thumb and little finger gripping the wrist of the left hand and the three middle fingers of the right hand kept straight and together (on the back of the left hand). While in Qiyaam (standing posture) the eyes should be fixed to the spot where the forehead will be placed in Sajda.

Women Do Not Raise Hands Higher Than Shoulders And Place Arms On The Chest. Place the right hand over the back of the left hand above the breast and do not hold it like the Male.

NOW READ THE THANAA':

ثناء

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ

اے اللہ ہم تیری پاکیزگی کا اقرار کرتے ہیں اور تیری تعریف بیان کرتے ہیں اور تیرا نام بہت برکت والا ہے اور تیری بزرگی بہت بڑی ہے

Sub-haa-na-kal-laa -hum-ma -wa bi ham-di-ka wa ta-baa-ra kas-muka wa-ta-'aa-laa jad-du-ka wa laa ilaa-ha ghai-ruk.

All Glory be to you O Allah! and praise be to you; Blessed is Your name and Exalted is your Majesty, and there is none worthy of worship besides You.

THEN READ: TA'AWWUZ

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

میں اللہ کی پناہ لیتا ہوں شیطان مردود سے

A-oo-zhu-bil-laa-hi mi-nash-shay-taa-nir-ra-jeem.

I seek refuge in Allah from Shaytaan (satan) the accursed.

AND TASMIYAH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اللہ کے نام سے شروع کرتا ہوں جو بڑا مہربان نہایت رحم والا ہے

Bis-mil-laa-hir-rah-maa-nir-ra-heem.

(I begin) in the name of Allah, the Most Gracious, the Most Merciful.

FIRST RAK-'AH:–

SOORATUL FAATIHAH AND AN ADDITIONAL SOORAH

First recite Sooratul Faatihah and after WALAD DHALLEEN say AAMEEN (softly). Thereafter recite BISMILLAHIR RAHMAANIR RAHEEM and any Soorah. It is necessary that a minimum of three short Aayahs (verses) or one long Aayah (equivalent to three short verses) be read in proper sequence as in the Qur'aan.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مٰلِكِ يَوْمِ الدِّيْنِ maa-li-ki yaw-mid-deen *Master of the Day of Judgement*	اَلرَّحْمٰنِ الرَّحِيْمِ ar-rah-maa-nir-ra-heem *The Beneficent, The Merciful*	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ Al-hamdu-lil-laa-hi rab-bil 'aa-la-meen *All praise is due to Allah, Lord of the worlds*
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ih-di-nas-siraa-tal mus-ta qeem *Show us the right path*	وَاِيَّاكَ نَسْتَعِيْنُ wa iy-yaa-ka nas-ta 'een *And You alone we ask for help.*	اِيَّاكَ نَعْبُدُ iy-yaa-ka-na'-bu-du *You alone do we worship*
وَلَا الضَّآلِّيْنَ آمین wa ladh-dhaal-leen . Aameen. *Nor the path of those who go astray.*	غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ ghai-ril magh-dhu-bi 'alay-him *Not the p[ath of those who earn Your anger*	صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ sira-tal-la-zhee-na an-'amta 'alay-him *The path of those whom You have favoured*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۚ وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۗ

لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۗ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ

فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۛ سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ

Bis-mil-laa-hir-rah-maa-nir-raheem.

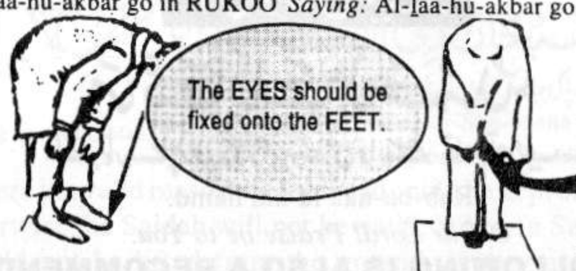
In-naa an-zal-naa-hu fee lay-la-til qadr wa maa adraa-ka maa lay-la-tul qadr lay-la-tul qadri khair rum-min al-fi shahr ta-naz-za-lul ma-laa-i-ka-tu war-roohu fee-haa bi-izh-ni rab-bi-him min kul-li am-rin salaam-hiya hat-taa mat-la'il fajr

اَللّٰهُ اَكْبَرُ

Saying: Al-laa-hu-akbar go in RUKOO'

اَللّٰهُ اَكْبَرُ

Saying: Al-laa-hu-akbar go in RUKOO'



MEN

- In RUKOO' hold both the KNEES with the fingers APART.
- Ensure that the ARMS do not touch the BODY.
- Keep the BACK straight, while the HEAD SHOULD NEITHER be lowered NOR raised.
- In RUKOO' recite softly at least THREE or FIVE times:

WOMEN

- When making RUKOO' a WOMAN should only BEND over sufficiently so that her HANDS reach her KNEES.
- The HANDS should be placed on the KNEES, with the FINGERS kept together.
- In RUKOO' the ELBOWS should TOUCH the sides of her BODY.

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

Sub-haa-na rab-biyal 'a-zeem.

میں پاکی بیان کرتا ہوں اپنے پروردگار بزرگ کی *How Glorious is my Lord the Great.*

TASMEE': To say Sa-mi-'al-laa-hu-li-man ha-mi-dah.
QAWMAH: To stand up after RUKOO'.
Now stand up straight and whilst coming up say: **TASMEE'**

قومہ یعنی رکوع سے اُٹھنے کی تسمیع

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

اللہ نے (اس کی) سُن لی جس نے اُس کی تعریف کی

Sa-mi-'al-laa-hu-li-man ha-mi-dah.
Allah has listened to him who has praised Him.

Then in the upright position say: **TAHMEED**

اسی قومہ کی تحمید

رَبَّنَا لَكَ الْحَمْدُ

اے ہمارے پروردگار تیرے ہی واسطے تمام تعریف ہے

Rab-ba-naa la-kal hamd.
O Our Lord! Praise be to You.

THE FOLLOWING IS ALSO A RECOMMENDED DU'AA IN THE QAWMAH POSITION

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوٰتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ

Allaahumma Rab-ba-naa la-kal hamdu mil-as samaa waati wa mil-al ardhi wa mil-a-maa shi' ta min shay im ba'du.
O Allah! Our Lord! For You alone is all Praise to the extent of the skies and the extent of the earth and the extent of whatever You desire of anything thereafter.

If one does NOT stand erect after RUKOO' and merely lifts ones head and goes into Sajdah, then the NAMAAZ will NOT be VALID, and it will be NECESSARY to repeat the NAMAAZ.

FIRST SAJDAH اَللّٰهُ اَكْبَرُ

Now saying ALLAHU AKBAR and placing both hands on the knees, go into Sajdah. (On completing the Takbeer one should have reached the position of Sajdah). When going into Sajdah first place the KNEES on the ground, then the PALMS, then the NOSE and lastly the FOREHEAD. The FACE should rest between the two HANDS with FINGERS pointing towards the Qiblah. When in Sajdah the FEET should be upright with the TOES pointing towards the Qiblah. The ARMS should not touch the sides of the BODY nor the ground. The STOMACH should be away from the THIGHS. In Sajdah recite softly at least THREE or FIVE times:

سجدہ کی تسبیح

سُبْحَانَ رَبِّيَ الْاَعْلٰى ، تین یا پانچ مرتبہ

میں پاکی بیان کرتا ہوں اپنے پروردگار برتر کی۔

Sub-haana rabbi-yal a'laa.
All Glory be to my Lord, the Most High

Feet upright.
Toes pointing towards Qiblah.

If there is a valid reason the forehead could be kept off the ground, otherwise the Sajdah will not be valid. When in Sajdah the feet should not be lifted from the ground. If they are lifted for a duration wherein more than three *"SUBHANALLAH's"*, can be recited, the Namaaz will be void.

WOMEN

* In Sajdah the upper part of the leg (the thigh) should not be upright but in as flat a position as possible, with the feet spread towards the right.
* While in Sajdah the stomach and thighs must be kept together.
* The forearms should be put flat on the ground in Sajdah. Women must not raise their VOICE when reciting TASBEEH.

سجدہ کی تسبیح

سُبْحَانَ رَبِّيَ الْاَعْلٰى ، تین یا پانچ مرتبہ

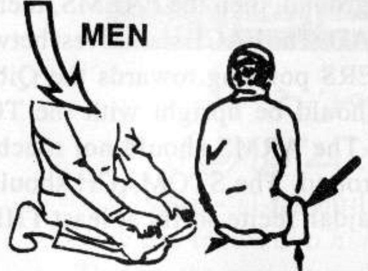
میں پاکی بیان کرتا ہوں اپنے پروردگار برتر کی۔

Sub-haana rabbi-yal a'laa. *All Glory be to my Lord the Most High.*

JALSAH (To sit between the two Sajdahs)

Saying ALLAHU AKBAR sit up straight, do not sit with the back crooked or stooped. It is important to sit up and pause after the first Sajdah, merely lifting the head from the ground without sitting up before the second Sajdah will nullify the Namaaz.

MEN



Sit resting the BACK on the LEFT LEG only and having the RIGHT LEG raised, the TOES facing the QIBLAH.

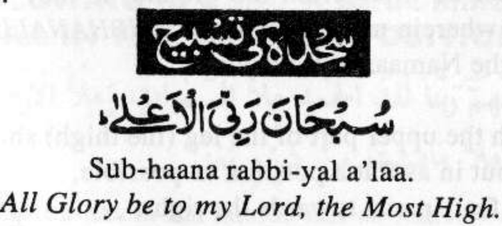
WOMEN



NOTE that a FEMALE does not sit on her LEFT LEG but instead sits on the FLOOR.

SECOND SAJDAH

The second Sajdah is performed as the first one, i.e. going into Sajdah saying ALLAHU AKBAR and reading *SUBHANA RABBIYALA'ALAA* softly at least three times. One Rak'ah is now complete.



Sub-haana rabbi-yal a'laa.

All Glory be to my Lord, the Most High.

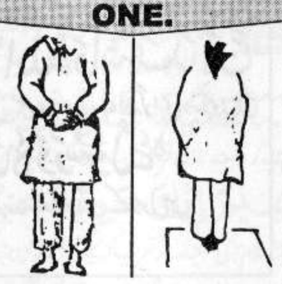




SECOND RAK'AH اَللّٰهُ اَكْبَرُ

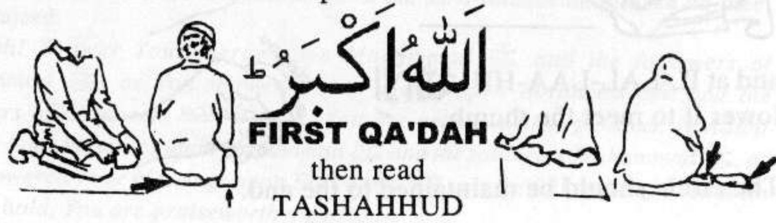
Saying ALLAHU AKBAR stand up for the second Qiyaam. On getting up from the Sajdah first lift the FOREHEAD, then the NOSE then the PALMS, and then the KNEES. Whilst getting up, ensure that the HANDS are on the KNEES and not on the ground for support, except for a valid reason. Saying *BISMILLAHIR RAHMAANIR RAHEEM* recite *SOORATUL FAATIHAH* and a Surah and

COMPLETE THE SECOND RAK'AH IN THE SAME MANNER AS THE FIRST ONE.



FIRST QA'DAH

After completing the second Sajdah of the second Rak'ah saying ALLAHU AKBAR sit up for Qa'dah. The method of sitting is placing the LEFT FOOT flat on the ground and sitting on it, with the RIGHT FOOT upright and its TOES facing towards the Qiblah. The PALMS must be placed on the THIGHS with the tip of the FINGERS near the KNEES facing the Qiblah and the ground. It is important that the fingers are kept close together and that they face the Qiblah and NOT towards the ground. The Eyes should be fixed on the Lap.



6. To turn the face right when saying حَیَّ عَلَی الصَّلٰوةِ ط

and to the left when saying حَیَّ عَلَی الْفَلَاحِ ط

7. To say اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ twice after

(حَیَّ عَلَی الْفَلَاحِ) in the Azaan of Fajr Namaaz.

اذان بے وضو کہنا جائز ہے۔ مگر اس کی عادت کر لینا بُرا ہے

Saying AZAAN without Wudhu is permissible but it is bad to make a habit of it.

اذان سنت ہے۔ لیکن چونکہ اذان سے اسلام کی ایک خاص
شان ظاہر ہوتی ہے اس لئے اس کی تاکید بہت ہے۔

AZAAN is SUNNAT, but as it reveals a special glory of Islaam, much stress is laid on it.

DU'AA AFTER AZAAN:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ
اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا
مَّحْمُوْدَنِ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ط

Al-laa-hum-ma rab-ba ha-zhi-hid da'-wa-tit taam-ma-ti was-sa-laa-til qaa-i-ma-ti aa-ti Mu-ham-ma-da-nil wa-see-la-ta wal fa-dhee-lata wab-'as-hu ma-qaa-mam mah-moo-da-nil la-zhee wa 'at-ta-hoo in-na-ka laa tukh-li-ful mee 'aad.

O Allah! Lord of this perfect Call and of the Salaat about to be established bestow upon Muhammad ﷺ the Wasilah (intercession), and Grace. Establish him ﷺ on Makaame Mahmood (a very lofty specific rank) which You promised Him. Verily, You do not go against the Promise.

IQAAMAT

س ۔ اقامت کسے کہتے ہیں؟
ج ۔ فرض نماز شروع کرتے وقت یہی کلمات جو اذان کے ہیں کہے
جاتے ہیں مگر حَیَّ عَلَی الْفَلَاح کے بعد اقامت میں قَدْ قَامَتِ الصَّلٰوة
دو مرتبہ اذان کے کلموں سے زیادہ کہا جاتا ہے!

Q. What is IQAAMAT?

A. IQAAMAT is to repeat the wordings of AZAAN at the beginning of FARDH Namaaz, the difference being that:

IN IQAAMAT AFTER

حَیَّ عَلَی الْفَلَاحِ ط

SAY TWICE

قَدْ قَامَتِ الصَّلٰوةُ ط تحقیق نماز (کی جماعت) کھڑی ہوگئی	قَدْ قَامَتِ الصَّلٰوةُ ط تحقیق نماز (کی جماعت) کھڑی ہوگئی۔
Qad-qaa-matis-sa-laah	Qad-qaa-matis-sa-laah
The (Jamaat) prayer is ready.	*The (Jamaat) prayer is ready.*

NB. The last letter of the sentences of Azaan and <u>IQAAMAT</u> should be read with a SUKOON (ْ) as indicated.

اقامت بے وضو مکروہ ہے۔

Saying Iqaamat without Wudhu is MAKROOH.

TASHAHHUD

Then read the TASHAHHUD:



تشهد یا التحیات

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ

عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

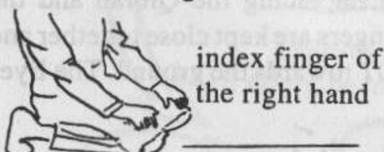
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ

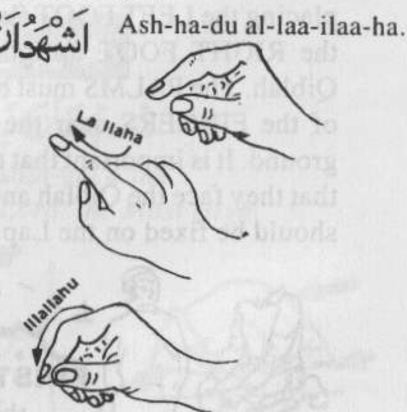
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

At-ta-hiy-yaa-to lil-laa-hi was-sa-la-waa tu wat-tay-yi-baa-tus-sa-laa-mu 'a-lai-ka ay-yu-han na-biy-yu wa-rah-ma-tul-laa-hi wa-ba-ra-kaaa-tuh-as-sa-laa-mu-'a-lay-naa wa 'a-laa 'I-baa-dil-laa-his saa-li-heen-ash-ha-du al-laa-ilaa-ha il-lal-laa-hu wa ash - ha-du an-na mu-ham-ma-dan 'ab-du-hu wa ra-soo-luh.

All reverence, all worship, all sanctity are due to Allah. Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be upon us and all the righteous servants of Allah. I bear witness that none is worthy of worship besides Allah and Muhammad ﷺ is His devotee and Messenger.

On reaching the KALIMAH اَشْهَدُ اَنْ لَّآ اِلٰهَ Ash-ha-du al-laa-ilaa-ha. form a circle with the thumb and middle finger and lift the index finger of the right hand





and at IL-LAL-LAA-HU اِلَّا اللّٰهُ lower it to meet the thumb.

The circle should be maintained to the end.

THIRD AND FOURTH RAK'AAT

If one wishes to perform three or four Rak'aat one should not read anything more than the TASHAHHUD in the Qa'dah, but instead saying ALLAHU AKBAR stand up and perform the remaining one or two Rak'aat. No other Soorah should be read after SOORATUL FATIHAH in the THIRD and FOURTH RAK'AAT of any FARDH Namaaz. However, it is WAAJIB to do so in any WAAJIB, SUNNAT or NAFL Namaaz.

SECOND QA'DAH:

In the second Qa'dah after the Tashahhud read Duroode Ebraheem:

درود ابراہیم

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ

مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ

اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Al-laa-hum-ma sal-li 'a-laa Mu-ham-madiw wa 'a-laa aa-li Muham-ma-din ka-maa sal-lay-ta 'a-laa Ibra-heema wa 'a-laa aa-li Ibra-heema in-na-ka ha-mee-dum ma-jeed. Al-laa-hum-ma baa-rik 'a-laa Mu-ham-ma diw wa 'a-laa aa-li Muhammadin ka-maa baa-rak-ta 'a-laa Ibraheema wa 'a-laa aa-li Ibraheema in-naka ha-mee-dum-majeed.

O Allah! Shower Your mercy upon Muhammad ﷺ and the followers of Muhammad ﷺ, as You showered Your mercy upon Ebraheem (AS) and the followers of Ebraheem (AS). Behold. You are praiseworthy, glorious. O Allah! Shower Your blessings upon Muhammad ﷺ and the followers Muhammad ﷺ, as You showered Your blessings upon Ebraheem (AS) and the followers of Ebraheem (AS). Behold, You are praiseworthy, glorious.

THE DU'AA AFTER DUROOD

After the Durood recite this Du'aa:

درود شریف کے بعد کی دعاء

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِیْرًا
اے اللہ میں نے اپنے نفس پر بہت ظلم کیا ہے
وَّاِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ فَاغْفِرْ لِیْ
اور اس میں شک نہیں کہ سوائے تیرے اور کوئی گناہوں کو بخش نہیں سکتا پس تو اپنی طرف سے
مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ
خاص بخشش سے مجھے بخش دے اور مجھ پر رحم فرما دے بے شک
اَنْتَ الْغَفُوْرُ الرَّحِیْمُ
تو ہی بخشنے والا نہایت رحم والا ہے

Al-laa-hum-ma in-nee za-lam-tu naf-see zul-man kasee-raw wa in-na-hoo laa yagh-fi-ruzh-zhu-noo-ba il-laa an-ta fagh-fir lee magh-fi-ra-tam min 'in-dika war ham-nee in-naka an-tal gha-foo rur raheem.

O! Allah. I have been extremely unjust to myself and none grants forgiveness against sins but You; therefore, forgive me, with forgiveness that comes from You, and have Mercy upon me. Verily You are the Forgiving the Merciful.

SALAAM

سلام

Complete the Namaaz by turning the face to the right saying:

اَلسَّلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ
سلام ہو تم پر اور اللہ کی رحمت

As-sa-laa-mu 'a-lay-kum wa rah-ma-tul-laah.

Peace be upon you and the mercy of Allah.



Then turn the face to the left, and repeat the Salaam. When making Salaam one should make intention of greeting the Angels. When making Salaam the eyes should be fixed onto the respective shoulders.

COMPLETION OF NAMAAZ

On completing the Namaaz one should recite *"ASTAGHFIRULLAH"* thrice softly. Then one should raise both hands to the level of the chest and make Du'aa (supplicate) to ALLAH TA'AALA:

نماز کے بعد پڑھنے کی دعائیں

اَسْتَغْفِرُاللّٰهِ ۔ اَسْتَغْفِرُاللّٰهِ ۔ اَسْتَغْفِرُاللّٰهِ
میں اللہ سے اپنے گناہوں کی معافی مانگتا ہوں (تین مرتبہ)

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ یَاذَا الْجَلَالِ وَالْاِكْرَامِ ۔
اے اللہ تو ہی سلامتی دینے والا ہے اور تیری طرف سے سلامتی (مل سکتی) ہے
بہت برکت والا ہے تو اے عظمت اور بزرگی والے

اَللّٰهُمَّ اَعِنَّا عَلٰی ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ۔
اے اللہ تیرے ذکر اور شکر اور اچھی طرح سے تیری عبادت کرنے پر ہماری مدد فرما۔

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ ۔
وَتُبْ عَلَیْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِیْمُ ۔
اے ہمارے پروردگار ہم سے قبول فرما بیشک تو ہی سننے والا جاننے والا ہے
اور ہم کو معاف کر بے شک تو ہی توبہ قبول کرنے والا مہربان ہے۔

اللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

اے اللہ اے ہمارے پروردگار! دنیا میں ہم کو بھلائی عطا فرما اور آخرت میں بھی بھلائی عطا فرما اور جہنم کے عذاب سے ہم کو بچا۔

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

آپ کا رب جو بڑی عظمت والا ہے اُن باتوں سے پاک ہے جو یہ (کافر و مشرک) بیان کرتے ہیں اور سلام ہو تمام پیغمبروں پر، اور تمام خوبیاں اللہ ہی کیلئے ہیں جو تمام عالم کا پروردگار ہے

AAYATUL KURSEE

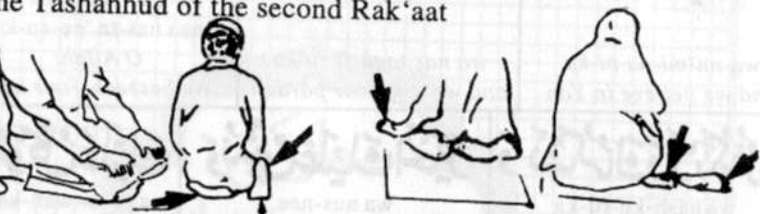
This Aayah should be memorised and read once after every Fardh Namaaz and also before sleeping.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

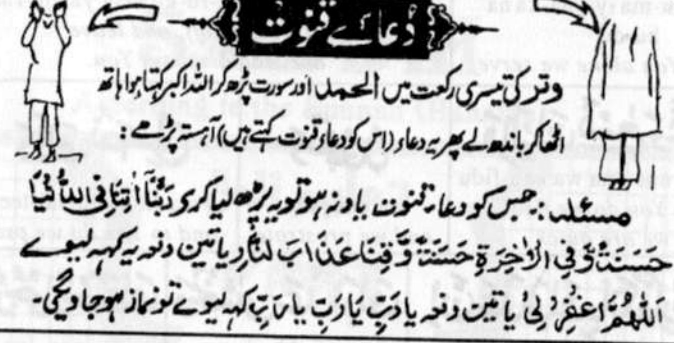
اَللّٰهُ لَآ اِلٰهَ اِلَّا
هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۭ
لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ مَنْ ذَا
الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۭ يَعْلَمُ مَا بَيْنَ
اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ
عِلْمِهٖٓ اِلَّا بِمَا شَاۗءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ
الْاَرْضَ ۚ وَلَا يَـــــُٔـوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
الْعَظِيْمُ ۝

3 RAK'AAT WITR-WAAJIB

1. This three-Rak'aat Namaaz is performed after the Fardh of ESHA Namaaz.
The first two Rak'aat are performed as normal and after completing the Tashahhud of the second Rak'aat



stand up in the original position (Qiyaam) with the arms folded (as in Qiyaam).
After reciting *"BISMILLAH" "ALHAMDU"* and a Soorah, say "Allahu Akbar" raising the hands upto the ears and folding them below the navel. Thereafter recite the Du'aa e Qunoot (softly).



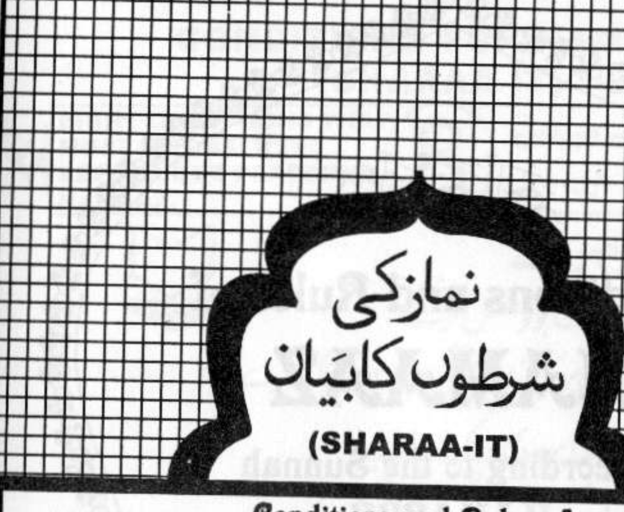
One who does not know the Du'aa e Qunoot may recite: اللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝ Al-laa-hum-ma rab-ba-naa aa-ti-naa fid-dun-yaa ha-sa-na-taw-wa fil aa-khi-ra-ti ha-sa-na-taw-wa qi-naa 'a-zhaa-ban-naar.
or say thrice اَللّٰهُمَّ اغْفِرْ لِيْ — اَللّٰهُمَّ اغْفِرْ لِيْ — اَللّٰهُمَّ اغْفِرْ لِيْ Al-laa-hum-magh-fir-lee (3 times).
or three times يَا رَبِّ — يَا رَبِّ — يَا رَبِّ Yaa-rab-bi (3 times).

DU'AA-E-QUNOOT

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ Al-Laa-Hum-ma in-naa nas-ta 'ee-nu-ka *O Allah: We beseech Your help*	وَنَسْتَغْفِرُكَ *wa nas tagh-fi ru-ka* *and we ask Your pardon*	وَنُؤْمِنُ بِكَ *wa nu'mi-nu bi-ka* *and we believe in You*
وَنَتَوَكَّلُ عَلَيْكَ wa na-ta-wak-ka-lu 'alay-ka *and we put our trust in You*	وَنُثْنِيْ عَلَيْكَ الْخَيْرَ wa nus-nee 'a-lay kal khair *and we praise You in the best manner*	وَ نَشْكُرُكَ وَلَا نَكْفُرُكَ wa nash-ku-ru-ka wa laa nak-fu-ru-ka *and we thank You and we are not ungrateful to You.*
وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ wa nakh-la 'u wa nat-ru-ku may yaf-ju-ruk. *and we cast off, and leave one who disobeys You.*	اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ Al-laa-hum-ma iy-yaa-ka na' bu-du *O Allah: You alone we serve*	
وَلَكَ نُصَلِّيْ wa-la-ka nu-sal-lee *and to You do we pray*	وَنَسْجُدُ wa nas judu *and we prostrate*	وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ wa i-lay-ka nas- 'aa wa nah-fidu *and to You do we flee and we are quick*
وَنَرْجُوْا رَحْمَتَكَ wa nar -joo rah-ma-ta-ka *and we hope for Your mercy*	وَنَخْشٰى عَذَابَكَ wa nakh-shaa 'a-zhaa-ba-ka *and we fear Your punishment*	اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ inna 'a-zhaa-ba-ka bil kuf-faa-ri mul hiq. *No doubt Your punishment overtakes the unbelievers*

Thereafter, saying: اَللّٰهُ اَكْبَرُ
اللہ سب سے بڑا ہے
Al-laa-hu akbar go into Rukoo', and then complete the NAMAAZ in the usual manner.





Conditions and Rules of

SALAAH

According to the Sunnah (Hanafee)



بسم اللہ الرحمن الرحیم

Conditions and Rules of NAMAAZ

According to the Sunnah HANAFEE

نماز خُدا تعالیٰ کی عبادت اور بندگی کرنے کا ایک
خاص طریقہ ہے جو خُدا تعالیٰ نے اور اس کے
پیغمبر حضرت محمد مصطفےٰ صلی اللہ علیہ وسلم نے بندوں کو سکھایا ہے!

NAMAAZ is a special type of prayer that has been taught by ALLAH and the HOLY PROPHET MUHAMMAD ﷺ (Sallallahu-Alaihi-Wa-Sallam).

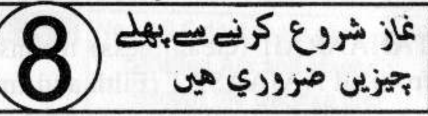
نماز پڑھنے سے پہلے ۸ چیزوں کی ضرورت
ہے جن کے بغیر نماز نہیں ہوتی

EIGHT conditions are to be observed before one performs Namaaz. Without them Namaaz cannot be performed. These EIGHT conditions are called SHARAA-IT.

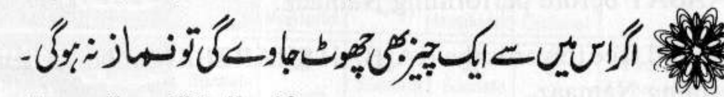
نماز کی شرطیں

CONDITIONS FOR NAMAAZ (SHARAA-IT)

EIGHT CONDITIONS THAT MUST BE OBSERVED BEFORE ONE PERFORMS NAMAAZ.



١ وضو نہ ہو تو وضو کرے
٢ نہانے کی ضرورت ہو تو غسل کرے
٣ بدن یا کپڑے پر کوئی ناپاکی لگی ہو تو اس کو پاک کرے
٤ جس جگہ نماز پڑھنا ہو وہ بھی پاک چاہیے
٥ قبلہ کی طرف منہ کرے
٦ ستر چھپاوے
٧ نیت کرے
٨ نماز ادا کرنے کے لیے جو وقت مقرر کیا ہے اس سے پہلے نہ پڑھے



1. To perform Wudhu if necessary.
2. To make Ghusl if necessary.
3. Tahaarah (cleanliness) of entire body and all clothing.
4. Tahaarah (cleanliness) of the place where one intends performing namaaz.
5. Facing towards the Qiblah.
6. Covering of Satr (private parts).
7. Niyyat (intention) for Namaaz.
8. Performing Salaat at the prescribed times.

★ If any one of these conditions is ommitted, Salaat will not be accepted.

★ **N.B.** A MALE'S satr is from the NAVEL to the KNEE (including the knee).

★ And a FEMALE'S satr is her ENTIRE BODY except her FACE and HANDS to the WRIST.

✤ TAHAARAH (cleanliness) means one's body should be free from all NAJAASAT (Filth and Impurities).

✤ There are TWO types of NAJAASAT.

One HAQEEQEE, the other HUKMEE.

✤ NAJAASATE HAQEEQEE is that NAJAASAT which CAN BE SEEN (External impurity) eg. urine, blood, stool and wine.

✤ NAJAASATE HUKMEE is that Najaasat (impurity and filth) which cannot be seen, eg. (a) HADATH (b) JANAABAH

★ **HADATH:** to be without WUDHU.

★ **JANAABAH:** state of a person on whom GHUSL (bath) has become COMPULSORY.

✤ It is necessary that one's body should be free from both types of NAJAASAT before performing Namaaz.

✤ One should face towards the KA'BAH SHAREEF (Qiblah) when performing Namaaz.

✤ We are ordered to face the KA'BAH SHAREEF because the KA'BAH is the House of Allah, which is in the city of MAKKAH in Saudi Arabia. One must always keep one's chest towards the KA'BAH while performing Namaaz.

✤ The direction of the HOLY KA'BAH SHAREEF is called the QIBLAH.

✤ Namaaz is COMPULSORY FIVE TIMES daily.

ZAWAAL

No Nafl Salaat to be performed after the Fardh of Fajr up to about 10-15 mins. after sunrise.



No Salaat to be performed at Zawaal (when the sun has reached the highest point.)

GHUROOB

No Nafl Salaat to be performed between Asr and Maghrib except the Qadhaa and Janaazah Salaat.

NAMAAZ CHART

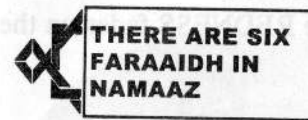
Names of five Daily Namaaz	No of Rak'aat	Sunnat	FARDH فرض نماز	Sunnat	Nafl	Witr Waajib	Nafl
Fajr فجر	4	2 Muakkadah	(2)				
Zohr ظهر	12	4 Muakkadah	(4)	2 Muakkadah	2 Optional		
Asr عصر	8	4 Ghair Muakkadah	(4)				
Maghrib مغرب	7		(3)	2 Muakkadah	2 Optional		
Esha عشاء	17	4 Ghair Muakkadah	(4)	2 Muakkadah	2 Optional	3	2 Optional
Jumu'ah جمعه 14 Rak'aat	4 Sunnate Muakkadah	2 Fardh	4 Sunnate Muakkadah	2 Sunnate Muakkadah	2 Optional	There is no Zohr Salaat after Friday (Jumu'ah) Salaat.	
Eidain عيدين 2 Rak'aat	No Azaan or Iqaamat for Eidul-Fitr or Eidul-Adhaa Salaat. No Nafl Salaat before and after Eid Salaat.					2 Rak'aat Waajib with six extra Takbeers.	
Janaazah Namaaz جنازه	4 Takbeers only اَللهُ اَكْبَرْ			N.B. No Azaan, Iqaamat or Rak'aat.			

TARAWEEH 20 RAK'AAT

Taraweeh Namaaz is Sunnat-e-Muakkadah for MEN and WOMEN during the month of RAMADHAAN only.
The twenty Rak'aat of Taraweeh Namaaz are performed after the FARDH and SUNNAT of ESHA Namaaz before the Witr. The 20 Rak'aat with 10 Salaams are masnoon (Sunnat) i.e. One should make niyyat for two Rak'aat of Taraweeh each time. The WITR Namaaz will be performed thereafter in congregation (jamaa-'ah).

FARDH

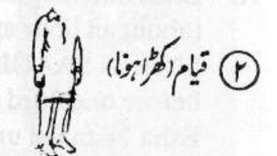
COMPULSORY ACTS IN NAMAAZ





نماز کے اندر چھ چیزیں فرض ھیں

① TAKBEERE TAHREEMAH. ① تکبیرِ تحریمہ کہنا اَللّٰہُ اَکۡبَرُ



② QIYAAM (standing) position. ۲ قیام (کھڑا ہونا)



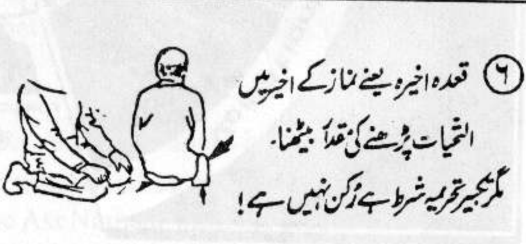
③ QIRAA-AH (Recitation of at least three short aayaat (verses) or one long aayat of the Holy Qur'aan). ۳ قرأت (یعنی قرآن مجید پڑھنا)



④ RUKOO' (to bow the upper half of the body). ۴ رکوع کرنا



⑤ Both the SAJDAHS (to prostrate on the ground). ۵ دونوں سجدے کرنا۔



⑥ QA'DAH AKHEERAH (To sit so long at the end of the last Rak'at of any namaaz that one can read the TASHAH-HUD). ٦ قعدہ اخیرہ یعنے نماز کے اخیر میں التحیات پڑھنے کی قدر بیٹھنا۔ مگر تکبیر تحریمہ شرط ہے رُکن نہیں ہے!

WAAJIB

NECESSARY ACTS IN NAMAAZ

وَاجباتِ نماز کا بیانُ

س ۔ واجباتِ نماز سے کیا مراد ہے؟

ج ۔ واجباتِ نماز ان چیزوں کو کہتے ہیں جن کا نماز میں ادا کرنا ضروری ہے اگر ان میں سے کوئی چیز بھولے سے چھوٹ جائے تو سجدۂ سہو کر لینے سے نماز درست ہو جاتی ہے اور بھولے سے چھوٹنے کے بعد سجدۂ سہو نہ کیا جائے یا قصداً کوئی چیز چھوڑ دی جائے تو نماز کا لوٹانا واجب ہوتا ہے!

WAAJIB: Singular WAJIBAAT: Plural

Q: What does WAJIBAATE NAMAAZ mean?

A: WAJIBAAT are those items that are necessary to complete the Namaaz. If one misses any one of them unknowingly, this mistake can be compensated by performing SAJDAH SAHW (Sajdah done for mistakes made unknowingly).

The method of performing this SAJDAH is that after the TASHAHHUD of the last Rak'at, make ONE SALAAM to the RIGHT ONLY and perform TWO SAJDAHS and thereafter read the complete TASHAHHUD, DUROOD and DU'AA. Make BOTH SALAAMS thereafter.

★ If one does not perform SAJDAH SAHW or if one misses a WAAJIB knowingly, it is necessary to perform that Namaaz all over again.

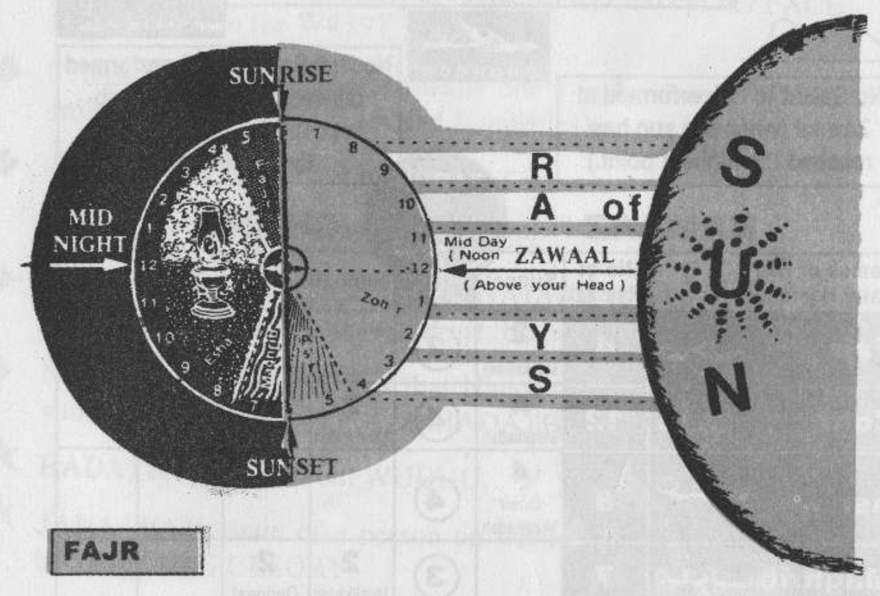
وَاجباتِ نماز چودہ ہیں

س ۔ واجباتِ نماز کتنے ہیں؟

ج ۔ واجباتِ نماز چودہ ہیں:۔

(۱) فرض نمازوں کی پہلی دو رکعتوں کو قرأت کے لئے مقرر کرنا (۲) فرض نمازوں کی تیسری اور چوتھی رکعت کے علاوہ تمام نمازوں کی ہر رکعت میں سورۂ فاتحہ

TIMES OF NAMAAZ
VARY ACCORDING TO SEASON



FAJR

Q: When does the time for Fajr begin and when does it end?

A: Begins at SUBHA SAADIQ (Early Dawn) and ends a little before SUNRISE.

ZOHR

Q: When does the time for Zohr begin and when does it end?

A: Begins after ZAWAAL (Past Noon) and ends at the time that the shadow of any object becomes twice the length of the object plus the original shadow that was there at MID-DAY (ZAWAAL).

ASR

Q: When does the time for Asr begin and when does it end?

A: It begins when Zohr time finishes and ends at a little before SUNSET. To delay the Asr Namaaz until the colour of the sun has turned PALE (yellow) is MAKROOH.

MAGHRIB

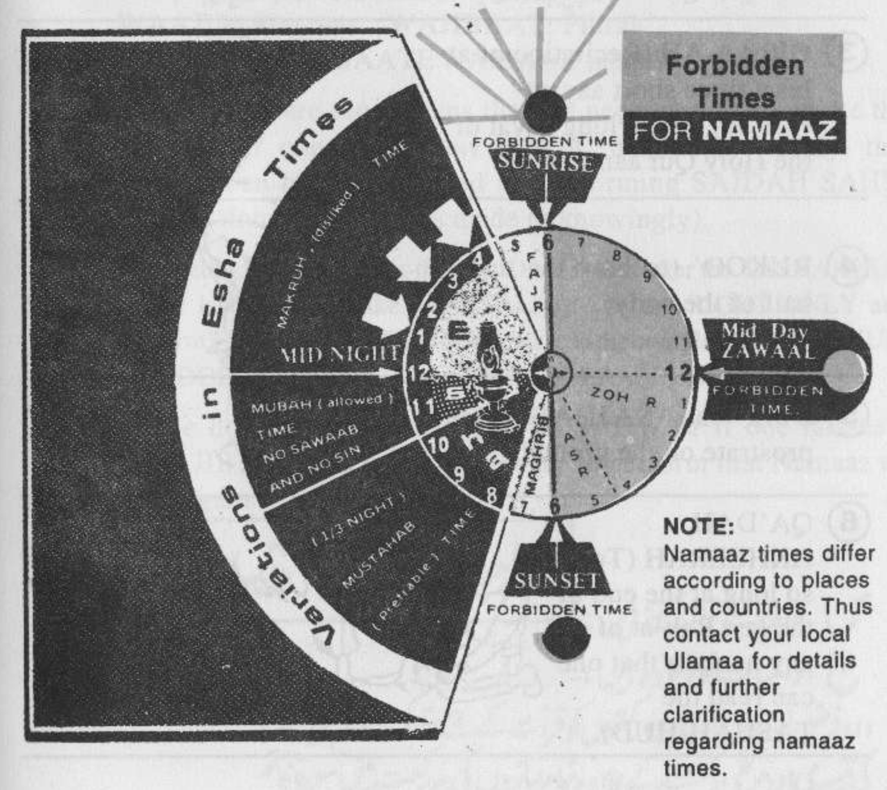
Q: What is the time for Maghrib Namaaz?

A: From after SUNSET up to the time the REDNESS fades on the horizon.

ESHA

Q: When does Esha time begin?

A: Esha time begins after the REDNESS on the horizon disappears (about an hour and half after sunset) and lasts up to a little before SUBHA SAADIQ (dawn). It is MUSTAHAB to read Esha Namaaz before one third of the night has passed. It is MAKROOH to delay Esha Namaaz until after MIDNIGHT.



NOTE:
Namaaz times differ according to places and countries. Thus contact your local Ulamaa for details and further clarification regarding namaaz times.

پڑھنا (۳) فرض نمازوں کی پہلی دو رکعتوں میں اور واجب اور سنت اور
نفل نمازوں کی تمام رکعتوں میں سورۂ فاتحہ کے بعد کوئی سورۃ یا بڑی ایک آیت
یا چھوٹی تین آیتیں پڑھنا (۴) سورۂ فاتحہ کو سورۃ سے پہلے پڑھنا (۵) قرآت
اور رکوع میں اور سجدوں اور رکعتوں میں ترتیب قائم رکھنا (۶) قومہ کرنا
یعنی رکوع سے اُٹھ کر سیدھا کھڑا ہونا (۷) جلسہ یعنی دونوں سجدوں کے درمیان
میں سیدھا بیٹھ جانا (۸) تعدیلِ ارکان یعنی رکوع سجدہ وغیرہ کو اطمینان
سے اچھی طرح ادا کرنا (۹) قعدۂ اولیٰ یعنی تین اور چار رکعت والی نماز
میں دو رکعتوں کے بعد تشہد کی مقدار بیٹھنا (۱۰) دونوں قعدوں میں تشہد
پڑھنا (۱۱) امام کو نمازِ فجر۔ مغرب۔ عشار۔ جمعہ۔ عیدین۔ تراویح اور رمضان
شریف کے وتروں میں آواز سے قرآت کرنا۔ اور ظہر۔ عصر وغیرہ
نمازوں میں آہستہ پڑھنا (۱۲) لفظ سلام کے ساتھ نماز سے علیحدہ
ہونا (۱۳) نمازِ وتر میں قنوت کے لئے تکبیر کہنا اور دعائے قنوت پڑھنا
(۱۴) دونوں عیدوں کی نماز میں زائد تکبیریں کہنا ۞

THERE ARE FOURTEEN 14 WAAJIBAAT IN NAMAAZ

14

1. Fixing the first two Rak'aat of the FARDH Namaaz for QIRAA-AH.

2. It is Waajib to recite Soorah Faatihah in all the Rak'aat of every Namaaz. However, in the third and fourth Rak'aat of any FARDH Namaaz, it is Sunnat and not Waajib.

3. To recite a Soorah or a lengthy Aayat or three small Aayats (equivalent to one long Aayah) after SOORAH FAATIHAH in the first two Rak'aat of FARDH Namaaz and in all the Rak'aat of WAAJIB, SUNNAT and NAFL Namaaz.

4. To read SOORAH FAATIHAH before any other Soorah or Aayat.

5. To maintain order between QIRAA-AH, RUKOO', SAJDAH and RAK'AAT.

6. QAUMAH (standing up erect after RUKOO').

7. JALSAH (Sitting between the two SAJDAHS).

8. TA'DEELE ARKAAN, i.e. performing RUKOO', SAJDAH, etc. with contentment and in a good way.

9. QA'DAH-OOLAA or sitting to the extent of saying TASHAHHUD after two Rak'aat (in Namaaz of three or four Rak'aat).

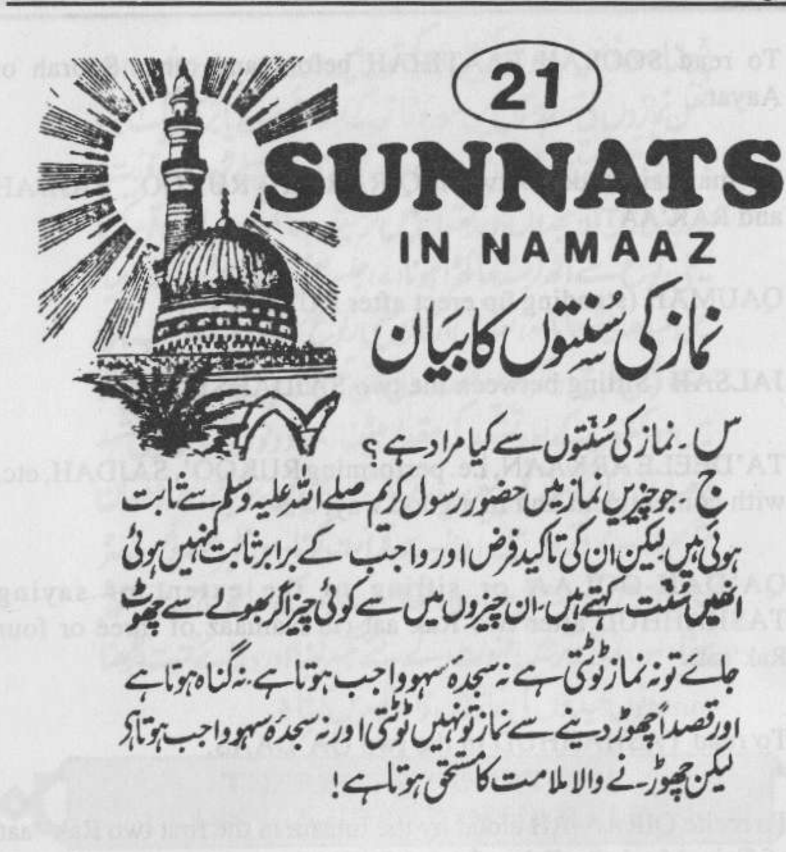
10. To read TASHAHHUD in the two QA'DAAS.

11. To recite QIRAA-AH aloud by the Imaam in the first two Rak-'aat of Fajr, Maghrib, Esha, Jumu'ah, Eidain and Taraweeh Salaat. The QIRAA-AH in all THREE Rak'aat of Witr which is performed with Jamaa-ah (congregation) during Ramadhaan, is also read aloud. The Imaam should recite Zuhr and Asr Namaaz silently.

12. To end the Namaaz by saying SALAAM.

13. To say TAKBEER (Allahu-Akbar) for QUNOOT in Witr Namaaz and also to recite DU'AA-E-QUNOOT.

14. To say six additional TAKBEERS in both Eid Namaazes.



21 SUNNATS IN NAMAAZ

نماز کی سُنتوں کا بیان

س۔ نماز کی سُنتوں سے کیا مراد ہے؟

ج۔ جو چیزیں نماز میں حضور رسول کریم صلے اللہ علیہ وسلم سے ثابت ہوئی ہیں لیکن ان کی تاکید فرض اور واجب کے برابر ثابت نہیں ہوئی انھیں سُنّت کہتے ہیں۔ ان چیزوں میں سے کوئی چیز اگر بھولے سے چھوٹ جائے تو نہ نماز ٹوٹتی ہے نہ سجدۂ سہو واجب ہوتا ہے۔ نہ گناہ ہوتا ہے اور قصداً چھوڑ دینے سے نماز تو نہیں ٹوٹتی اور نہ سجدۂ سہو واجب ہوتا ہے لیکن چھوڑنے والا ملامت کا مستحق ہوتا ہے!

Q: What is meant by SUNNAT in NAMAAZ?

A: Things which have been proven to be done in Namaaz by the Holy Prophet ﷺ (Sallallahu-Alaihi-Wa-Sallam) but not so much stress has been laid upon them as is laid upon things FARDH and WAAJIB, are known as SUNNAT. If any of these are missed unknowingly, neither does it invalidate the Namaaz nor does Sajdah Sahw become necessary. If these are left knowingly, the Namaaz is valid and there is no need for Sajdah Sahw. However, such a person is condemned.

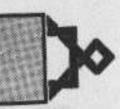
نماز میں (۲۱) سُنتیں

س نماز میں کتنی سُنتیں ہیں؟

ج نماز میں اکیس سُنتیں ہیں (۱) تکبیر تحریمہ کہنے سے پہلے دونوں ہاتھ کانوں تک اٹھانا (۲) دونوں ہاتھوں کی انگلیاں اپنے حال پر کھلی اور قبلہ رُخ رکھنا (۳) تکبیر کہتے وقت سر کو نہ جھکانا (۴) امام کا تکبیر تحریمہ اور ایک رُکن سے دُوسرے میں جانے کی تمام تکبیریں بقدرِ حاجت بلند آواز سے کہنا (۵) سیدھے ہاتھ کو بائیں ہاتھ پر ناف کے نیچے باندھنا (۶) ثنا پڑھنا (۷) تعوذ یعنے اَعُوذُ بِاللّٰہِ الخ پڑھنا (۸) بِسْمِ اللّٰہِ الخ پڑھنا۔
(۹) فرض نماز کی تیسری اور چوتھی رکعت میں صرف سورۂ فاتحہ پڑھنا۔
(۱۰) آمین کہنا (۱۱) ثنا اور تعوذ اور بسم اللہ اور آمین سب کو آہستہ پڑھنا
(۱۲) سنت کے موافق قرأت کرنا یعنی جس جس نماز میں جس قدر قرآن مجید پڑھنا سُنت ہے اس کے موافق پڑھنا (۱۳) رکوع اور سجدے میں تین تین بار تسبیح پڑھنا (۱۴) رکوع میں سر اور پیٹھ کو ایک سیدھ میں برابر رکھنا۔ اور دونوں ہاتھوں کی کھلی انگلیوں سے گھٹنوں کو پکڑ لینا (۱۵) قومہ میں امام کو سَمِعَ اللّٰہُ لِمَنْ حَمِدَہٗ اور مقتدی کو رَبَّنَا لَکَ الْحَمْدُ کہنا۔ اور منفرد کو تسمیع اور تحمید دونوں کہنا (۱۶) سجدے میں جاتے وقت پہلے دونوں گھٹنے پھر دونوں ہاتھ پھر پیشانی رکھنا (۱۷) جلسہ اور قعدہ میں بایاں پاؤں بچھا کر اس پر بیٹھنا اور سیدھے پاؤں کو اس طرح کھڑا رکھنا کہ اس کی انگلیوں کے سرے قبلے کی طرف رہیں اور دونوں ہاتھ رانوں پر رکھنا (۱۸) تشہد میں اَشْھَدُ اَنْ لَّآ اِلٰہَ پر کلمہ کی انگلی سے اشارہ کرنا (۱۹) قعدۂ اخیرہ میں تشہد کے بعد درود پڑھنا (۲۰) درود کے بعد دعا پڑھنا (۲۱) پہلے دائیں طرف پھر بائیں طرف سلام پھیرنا۔



THERE ARE 21 SUNNATS IN NAMAAZ



1. To raise the hands upto the EARS before saying TAKBEERE TAHREEMAH.
2. While raising the hands for Takbeer, keep the fingers of both the hands RAISED and palms facing the QIBLAH.
3. Not to BEND the HEAD when saying Takbeer.
4. Saying Takbeere Tahreemah and other Takbeers ALOUD by the IMAAM according to the NEED, while going from one RUKN (posture) to the other.
5. To fold the RIGHT hand around the LEFT **below** the NAVEL.
6. Saying SANAA'.
7. To recite TA'AWWUZ.
8. To recite the complete BISMILLAH.
9. To recite only SOORAH FAATIHAH in the THIRD and FOURTH Rak'aat of FARDH Namaaz.
10. To say AAMEEN (softly).
11. To recite Sanaa, Ta'awwuz, Bismillah and Aameen SOFTLY.
12. To recite as much QIRAA-AH as is SUNNAT for every Namaaz. The sequence is as follows:—
    - For Fajr: From Sooratul Hujuraat (26th Juz/Para/Part) upto Sooratul Inshiqaaq (30th Juz).
    - For Zohr, Asr and Esha': From Sooratul Burooj (30th Juz) upto Sooratul Qadr (30th Juz).
    - For Maghrib: From Sooratul Bayyinah (30th Juz) upto Sooratun Naas (30th Juz).

13. To say TASBEEH at least THREE times each in RUKOO' and SAJDAH.
14. To keep the BACK and the HEAD in the SAME LEVEL while holding the KNEES with FINGERS of both the hands in RUKOO'.
15. Saying by Imaam SAMI-ALLAHU LIMAN HAMIDAH in Qawmah followed by RABBANA LAKAL HAMD by the Muqtadee (follower). The MUNFARID (one performing Namaaz alone) should say both TASMEE' and TAHMEED.
16. While going into SAJDAH, FIRST place the KNEES, then the PALMS followed by the nose and lastly the FOREHEAD on the GROUND.
17. In QA'DAH or JALSAH, placing the LEFT FOOT on the ground HORIZONTALLY and sitting upon it totally and RAISING the RIGHT FOOT VERTICALLY so that the TOES are facing the QIBLAH and resting both the PALMS on the THIGHS (not the knees).
18. To RAISE the INDEX FINGER of the RIGHT HAND as one says *"ASH HADU ALLAA ILAAHA"* in TASHAHHUD.
19. To recite Durood SHAREEF in QA'DAH AKHEERAH after TASHAHHUD.
20. To read DU'AA after DUROOD SHAREEF.
21. To turn the FACE for SALAAM towards the RIGHT FIRST and then to the LEFT.

MUSTAHABBAAT-E-NAMAAZ

نماز کے مستحبات کا بیان

نماز میں پانچ چیزیں مستحب ہیں (۱) تکبیر تحریمہ کہتے وقت آستینوں سے دونوں ہتھیلیاں نکال لینا (۲) رکوع سجدے میں منفرد کو تین مرتبہ سے زیادہ تسبیح کہنا (۳) قیام کی حالت میں سجدے کی جگہ پر اور رکوع میں قدموں کی پیٹھ پر اور جلسہ اور قعدہ میں اپنی گود پر اور سلام کے وقت اپنے کندھوں پر نظر رکھنا (۴) کھانسی کو اپنی طاقت بھر نہ آنے دینا (۵) جمائی میں مونھ بند رکھنا اور کھل جائے تو قیام کی حالت میں سیدھے ہاتھ اور باقی حالتوں میں بائیں ہاتھ کی پشت سے مونھ چھپا لینا۔

THERE ARE 5 MUSTAHABS

PREFERABLE ACTS IN NAMAAZ

1. To pull the PALMS out of the SLEEVES while saying TAKBEERE TAHREEMAH.

2. Saying TASBEEH more than THREE times in RUKOO' and SAJDAH by MUNFARID (one performing namaaz alone).

3. To keep the EYES towards the place of SAJDAH in QIYAAM, at the TOES in RUKOO', towards the LAP in QA'DAH and JALSAH, and at the SHOULDERS while turning for SALAAM.

4. To try best NOT to COUGH.

5. To try and keep the MOUTH CLOSED when YAWNING, but if it is OPENED, to COVER it by the UPPER portion of the RIGHT HAND in QIYAAM and by the LEFT HAND in all other postures.

MAKROOHAAT-E-NAMAAZ

(ACTS DISLIKED IN NAMAAZ)

مکروہات نماز کا بیان



DOING OF A MAKROOH ACT IN NAMAAZ CAUSES THE FULL BLESSING OF NAMAAZ TO BE LOST ALTHOUGH THE NAMAAZ WILL NOT HAVE TO BE REPEATED.



SOME MAKROOH ACTS IN NAMAAZ ARE:

1. Saying NAMAAZ BARE-HEADED due to LAZINESS or CARELESSNESS and to EXPOSE the ARMS ABOVE the ELBOWS.

2. PLAYING with CLOTHES or the BODY.

3. Performing Namaaz in CLOTHES in which people do NOT ORDINARILY LIKE to go OUT.

4. To dust the floor with one's hands to prevent the soiling of clothes.

5. Performing Namaaz when one has the URGE to URINATE or PASS STOOL.

6. To CRACK one's FINGERS or PUTTING of FINGERS of one hand into FINGERS of the other HAND.

7. TURNING the FACE away from the QIBLAH and LOOKING AROUND.

8. It is MAKROOH for MEN to REST BOTH the ARMS and WRISTS on the GROUND in SAJDAH.
9. Performing Namaaz when another person FACING him sits AHEAD.



10. Yawning INTENTIONALLY and NOT PREVENTING it if one CAN do so.
11. CLOSING the EYES, but if it is done to CONCENTRATE in Namaaz, it is ALLOWED.
12. It is Makrooh for a Baaligh (mature) person to stand alone behind a Saff (row) when there is place in the Saff before him.
13. Performing Namaaz in CLOTHES with PICTURES of LIVING OBJECTS on them.
14. Performing Namaaz at a place where there is a PICTURE of a LIVING (animate) object ABOVE or on the RIGHT or LEFT side of the NAMAAZEE (person performing Namaaz) or on the place where he makes SAJDAH.
15. To COUNT Aayats, Soorahs or Tasbeehs on FINGERS in Namaaz.
16. Performing Namaaz with a SHEET or CLOTHES WRAPPED on the BODY in such a way that it makes it DIFFICULT to FREE the HANDS QUICKLY.
17. To Yawn and STRETCH ARMS to REMOVE LAZINESS.
18. Doing something AGAINST SUNNAT IN Namaaz.

MUFSIDAAT-E-NAMAAZ
(BREAKERS OF NAMAAZ)

مفسدات نماز کا بیان



MUFSIDAAT-E-NAMAAZ ARE FACTORS WHICH NULLIFY THE PRAYERS (NAMAAZ) AND MAKE IT NECESSARY TO BE REPEATED.



1. To TALK in Namaaz KNOWINGLY or UNKNOWINGLY, a FEW WORDS or MANY will NULLIFY the Namaaz.
2. To GREET a person by Assalamu Alaikum, or by any other method while performing Namaaz.
3. To REPLY to GREETINGS or saying Yarhamukallah to one who sneezes and saying Ameen to a DU'AA NOT CONNECTED to his Namaaz.
4. To say Innaa Lil Laahi Wa Innaa Ilaihi Raajioon on some SAD NEWS or Alhamdullillah or Subhanallah on hearing some GOOD or STRANGE NEWS.
5. To make NOISE or say "OH" or "AAH!" due to PAIN etc.
6. Correcting the Qiraa-at of a person other than his own Imaam.
7. To RECITE the QUR'AAN by LOOKING at the TEXT.

8. To do such an act which gives the IMPRESSION to ONLOOKERS that he is doing something else, rather than PERFORMING Namaaz. This is called AMALE KATHEER.

9. EATING or DRINKING KNOWINGLY or UNKNOWINGLY.

10. To Turn the CHEST away from the QIBLAH without an EXCUSE.

11. Doing SAJDAH at a NAJIS (impure) place.

12. DELAY in COVERING the SATR (private parts) when uncovered, to the extent of performing ONE RUKN (posture) in Namaaz.

13. UTTERANCES in PAIN or TROUBLE.

14. An ADULT'S LAUGHING ALOUD.

15. To STEP AHEAD of the Imaam DURING the Namaaz.

16. Making some GREAT ERROR in the QIRAA-AT of the HOLY QUR'AAN.



IT IS PERMISSIBLE TO BREAK ONE'S NAMAAZ IN THE FOLLOWING CASES:



1. When there is an URGE to PASS URINE or STOOL.

2. When a SNAKE, SCORPION or some other HARMFUL CREATURE or ANIMAL makes it's APPEARANCE.

3. When one FEARS that a TRAIN or transport on which one is to TRAVEL would DEPART and thus cause GREAT INCONVENIENCE.

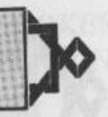
4. When one FEARS that a THIEF would get away with his SHOES or any other PROPERTY.

It is WAAJIB to BREAK one's NAMAAZ in order to ANSWER a PARENT or a GRANDPARENT who has CALLED out in DISTRESS. Nevertheless, it is NOT NECESSARY when someone is AROUND to ASSIST.

It is FARDH to BREAK one's Namaaz when it is FEARED that a BLIND PERSON would FALL into a PIT or a WELL if he is NOT STOPPED. It is FARDH to BREAK one's Namaaz when some person has caught on FIRE and requires ASSISTANCE.



SALAAT WITH JAMAA-'AT AND IMAAMAT



JAMAA-'AT is the PERFORMING of SALAAT by MANY persons COLLECTIVELY, in which the IMAAM (leader) conducts the SALAAT and those following him are called MUQTADEES.

To perform the FIVE DAILY SALAAT with JAMAA-'AT is WAAJIB and to NEGLECT the JAMAA-'AT is very SINFUL.

Performing SALAAT with JAMAA-'AT has MANY BENEFITS, eg.:—

1. The THAWAAB (reward) of performing Salaat with JAMAA-'AT in the MUSJID is TWENTY SEVEN times GREATER than performing SALAAT ALONE.
2. Muslims MEET FIVE times a day and this creates LOVE and UNITY.
3. The Salaat of the sinful become more acceptable by joining and performing Salaat with other pious persons, etc.

NB. It is NOT WAAJIB upon WOMEN, CHILDREN, SICK PERSONS, those NURSING the SICK, VERY OLD persons and the BLIND to ATTEND the JAMAA-'AT.



REASONS WHEN A PERSON IS EXCUSED FROM ATTENDING THE JAMAA-'AT IN A MUSJID



1. HEAVY RAINS.
2. DIRTY and MUDDY ROADS.
3. Very COLD WEATHER.
4. STORMY NIGHT.
5. When a person is a MUSAAFIR and the time for DEPARTURE of the TRAIN, PLANE or SHIP is NEAR.
6. When one is in NEED to visit the toilet.
7. When one is very HUNGRY and FOOD is being SERVED.

A JAMAA-'AT consists of AT LEAST TWO persons: the IMAAM and the MUQTADEE. The MUQTADEE should STAND at the RIGHT of the Imaam in such a manner that the TOES of the MUQTADEE should be PARALLEL to the ANKLE of the IMAAM. If there are TWO or MORE Muqtadees, the Imaam should STAND AHEAD and the Muqtadees BEHIND.



THE MANNER IN WHICH PEOPLE SHOULD STAND IN JAMAA-'AT



The Muqtadees should STAND CLOSE to each other and in a STRAIGHT ROW. NO SPACE should be LEFT inbetween. CHILDREN should STAND in the BACK ROW. It is MAKROOH to INCLUDE CHILDREN in the MEN'S ROW.

If the Imaam's Salaat becomes FAASID (void) then the Muqtadees Salaat will ALSO become FAASID. It will be NECESSARY for the Muqtadees to REPEAT the Salaat.

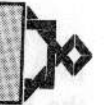
WHO DESERVES TO BE AN IMAAM

1. The person who knows the MASAA'IL (rules) of Salaat WELL provided he is NOT a FAASIQ (an open sinner).
2. Then a person who can RECITE the HOLY QUR'AAN WELL.
3. Thereafter a person who is PIOUS.
4. Then the OLDEST person.
5. Then the GOOD-MANNERED and KIND. However, if there is a FIXED Imam in a Musjid, then he will still DESERVE the HONOUR to be the Imaam.

It is MAKROOH to make a FAASIQ, an IGNORANT person or one who indulges in BID'AT (innovation) or one who is NOT very CAREFUL in OBSERVING the RULES of SHAREE-'AT, an IMAAM.



PERSON WHOSE IMAAMAT IS NOT ACCEPTED



SALAAT OF ANY PERSON WILL NOT BE ACCEPTED IF THE IMAAM IS:

1. Insane (mad).
2. Drunk.
3. Kaafir (disbeliever).
4. Mushrik.
5. If the IMAAM is not BAALIGH (mature) then the Salaat of the BAALIGH will NOT be accepted.
6. If the IMAAM is a WOMAN, Salaat of MALES will NOT be accepted.

MASBOOQ

- A person who has joined the Imaam whilst the Imaam is in RUKOO', will be regarded as one who has performed the complete Rak-'at. Once the Imaam has completed the Rukoo' and a person then joins the Imaam, he has missed a Rak-'at.

  Such a person is known as a MASBOOQ.
- A person who has missed any Rak-'at and then joined the Jamaa-'at, he should continue the Salaat with the Imaam to the end. Once the Imaam turns to say the SECOND SALAAM, the Masbooq should stand up and complete the missed number of RAK'AAT.
- If the Masbooq has missed only ONE Rak-'at, he should stand up, read the THANA, TA'AWWUZ, TASMIAH, SOORAH FAATIHAH and another SOORAH and thereafter complete the Salaat.
- If the Masbooq has missed TWO Rak'aat in FAJR, ZOHR, ASR

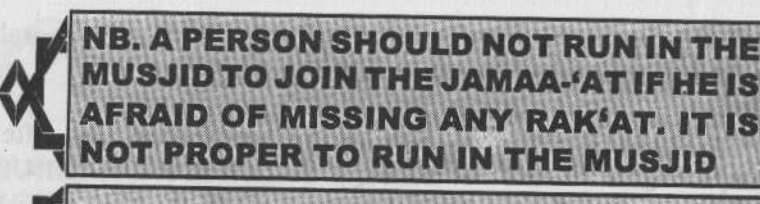
or ESHA, he should complete both the Rak'aat by reciting Soorah Faatihah and another Soorah in both the Rak'aat.

- If a person has missed TWO Rak'aat in Magrib Salaat, then, after completing the first Rak'at make QA'DAH, read TASHAHHUD and then stand up for the SECOND Rak'at. After reciting Soorah Faatihah and another Soorah, complete the Salaat.
- If THREE Rak-'aat were missed in ZOHR, ASR or ESHA, the Masbooq should stand up and read Soorah Faatihah and a Soorah in the FIRST Rak'at, thereafter make Rukoo' and Sajdah but BEFORE standing up for the SECOND Rak'at, make QA'DAH (sit down), read Tashahhud and then stand up for the SECOND Rak'at.
- In the second Rak'at recite Soorah Faatihah and another Soorah, complete the second Rak'at and WITHOUT sitting for Tashahhud, stand up for the THIRD Rak'at. In the third Rak'at read ONLY Soorah Faatihah and complete the Namaaz.
- If a person has missed all the Rak'at of any Namaaz, then he should REPEAT the whole Namaaz after the Imaam has said the Salaam except that he should NOT raise his hands to say ALLAHU AKBAR (Takbeer) in the FIRST Rak'at.

★**NB.** For a person who joins the Jamaa-'at when the Imaam is in RUKOO', it is FARDH to stand and recite TAKBEERE TAHREEMAH and thereafter to stand at least for the duration long enough in which SUBHANALLAH could be recited ONCE and then go into Rukoo'.

Reciting Takbeer and going into Rukoo' WITHOUT PAUSE is not permissible. Namaaz performed in such a way will not be VALID and should be REPEATED.

- One should NOT join the Jamaa-'at after the Imaam recites the FIRST SALAAM to complete the Namaaz.



THE QADHAA SALAAT

★ Any Salaat performed in it's time is called **ADAA**.

★ FARDH and WAAJIB Salaat performed AFTER it's time has EXPIRED will be called **QADHAA**.

- EG. If ASR Salaat is performed at MAGHRIB time, it will be QADHAA.

- To DELAY any FARDH, WAAJIB or SUNNATE MU-AKKADAH Salaat INTENTIONALLY and cause them to become QADHAA is very SINFUL.

- It is COMPULSORY upon every MUSLIM to perform the missed number of Fardh and Waajib Salaat since the time one has become baaligh (reached the age of PUBERTY).

- If a person has missed less than SIX Salaat and no other Salaat besides these are QADHAA, then BEFORE beginning the performance of the SIXTH Salaat in it's time, QADHAA of the missed number of Salaat will have to be performed in ORDER. Eg. If a person has missed the Fajr, Zohr and Asr Salaat and no other Salaat besides these are Qadhaa and the time of Maghrib has begun, in this case FIRST the Fajr, Zohr and Asr must be performed in order and thereafter the Maghrib Salaat should be performed.

- If there is FEAR that by performing the Qadhaa Salaat, the time for the Adaa Salaat will EXPIRE, then the ADAA Salaat must be performed FIRST.

- For a person who has missed more than FIVE Salaat, it is NOT necessary upon him to perform the Qadhaa Salaat in ORDER.

- He may perform the ADAA Salaat first and then the QADHAA Salaat.

THE NIYYAT OF QADHAA NAMAAZ

- When making the NIYYAT for QADHAA, it is necessary to make Niyyat for the particular Namaaz missed.

- If one has missed a number of Salaat, then one should make Niyyat (intention) thus:

- *"I am performing such and such day's Fajr or Zohr".*

- If a person has missed MORE than ONE Fajr or Zohr, it will NOT be sufficient to say:

- *"I am performing Qadhaa for Fajr or Zohr".*

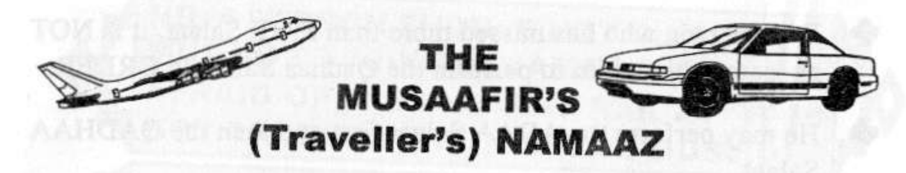
  One should say:

  "I am performing such and such day's Fajr".

- If one has missed so many Fardh Salaat that one does NOT remember the exact days when the Salaat was missed, then the Niyyat should be made as follows:

- *"Oh Allah! I am performing the FIRST Fajr or the FIRST Zohr Fardh from those which I have missed".*

- Continue doing this until satisfied that all the missed number of Salaat are performed.



THE MUSAAFIR'S (Traveller's) NAMAAZ

- In SHAREE-'AT a person who intends to TRAVEL a distance of 77 kms. (48 miles) or more, is called a MUSAAFIR.

- A person who travels 77 kms. or more and intends to REMAIN at one's destination for LESS than 15 days, is also a MUSAAFIR.

- A Musaafir who intends remaining at his destination for 15 days or more, will only be a Musaafir **during his journey.** Once he reaches his destination, he will not be a Musaafir.

- A Musaafir should make QASR of the ZOHR, ASR and ESHA (FARDH only), i.e. one must perform TWO Fardh only instead of FOUR Rak'aat.

- There is no Qasr in the Fardh of Fajr and Maghrib. Similarly, there is no Qasr of Witr, Sunnat or Nafl Salaat.

- A Musaafir who performs his Namaaz behind a MUQEEM IMAAM, (who is not a Musaafir) should perform the full four Rak'aat in the Zohr, Asr and Esha Fardh.

- If the IMAAM is a Musaafir and Muqtadee a Muqeem, the Musaafir Imaam should complete his Namaaz after two Rak'aat and thereafter he must ask the Muqeem Muqtadee to complete his Namaaz by saying:

- *"Complete your Namaaz, I am a Musaafir."*

  The Muqeem Muqtadee should then stand up and complete the remaining two Rak'aat without reciting Soorah Faatihah or any other Soorahs (they should just remain silent in Qiyaam.

جمعہ عیدین اور بیمار کی نماز کا بیان

JUMU'AH

EIDAIN AND THE NAMAAZ OF THE SICK

تعلیم الحق

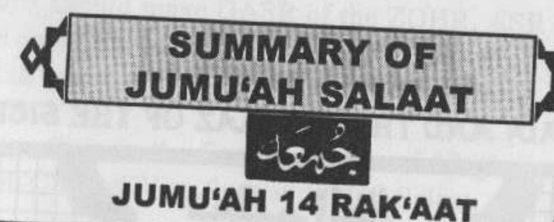
PART 9

TA'LEEMUL HAQ

JUMU'AH (Friday) SALAAT

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ
كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

"O you who believe! When the call is made for Salaat on FRIDAY, then HASTEN to the REMEMBRANCE of ALLAH and LEAVE OFF BUSINESS. That is BETTER for you if you know. Thus, when the Salaat is completed, then disperse through the land and seek Allah's GRACE and REMEMBER Allah OFTEN that you may be SUCCESSFUL". (62:9 Q)



JUMU'AH 14 RAK'AAT

SUNNAT 4 Muakkadah	After which comes the KHUTBAH	FARDH 2 Said in Congregation	SUNNAT 4 Muakkadah	SUNNAT 2 Muakkadah	NAFL 2 Optional

Jumu'ah Salaat is FARDH and more emphasis has been laid on it than on Zohr. There is no Zohr Fardh Salaat on Friday. The Jumu'ah Salaat has been fixed in place of Zohr Salaat.

Jumu'ah Salaat is FARDH on all FREE, MAJOR, SANE, HEALTHY and MUQEEM MEN.

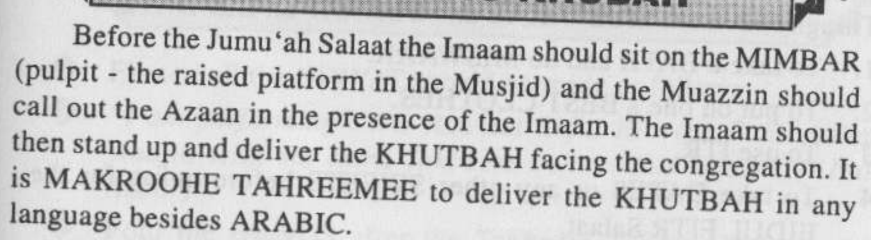
It is NOT Fardh on MINOR CHILDREN, SLAVES, MAD, SICK and BLIND PERSONS, MUSAAFIRS, WOMEN and those who have some VALID EXCUSE, eg., fear of an enemy or very heavy rain. They should perform their ZOHR Salaat instead.

THE CONDITIONS FOR PERFORMING THE JUMU'AH SALAAT

1. The Jumu'ah Salaat should be in a city, BIG VILLAGE or a TOWN like the CITY. It is NOT PROPER to perform the Jumu'ah Salaat in a Small Village.
2. Jumu'ah should be performed at Zohr time.
3. KHUTBAH (address by the Imaam) should be delivered BEFORE the Salaat.
4. The Salaat should be read with Jamaa-'at. It is compulsory to have at least three men besides the Imaam to offer the Salaat, or else the Salaat will not be valid.
5. IZNE AAM (permission to all to attend).

★ If all these FIVE CONDITIONS are found, performing of the Jumu'ah Salaat will be CORRECT.

THE MASNOON METHOD OF DELIVERING KHUBAH



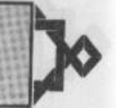
Before the Jumu'ah Salaat the Imaam should sit on the MIMBAR (pulpit - the raised piatform in the Musjid) and the Muazzin should call out the Azaan in the presence of the Imaam. The Imaam should then stand up and deliver the KHUTBAH facing the congregation. It is MAKROOHE TAHREEMEE to deliver the KHUTBAH in any language besides ARABIC.

After the FIRST Khutbah he should sit down for a while and then stand up again for the SECOND Khutbah. After the second Khutbah the Imaam should step down and stand in FRONT of the MEHRAAB or the ARCH. The Muazzin should call out the TAKBEER and those present should stand up and offer their Salaat with the IMAAM.

The Azaan for the Khutbah could be said in FRONT of the Khateeb (the person delivering the Khutbah), near the Mimbar, from the Second or Third Row of the Musallees, at the END of the Rows or from outside the Musjid. It is ALLOWED in ALL the ways.



THINGS NOT ALLOWED DURING THE KHUTBAH



- Talking.
- Offering SUNNAT and NAFL Salaat.
- Eating.
- Drinking.
- To reply to any TALK.
- Reciting the QUR'AAN SHAREEF, etc.

All those things which DISTURB the Khutbah become MAKROOH from the minute the Imaam prepares to deliver the Khutbah.



SALAAT OF EIDAIN (Eidul-Fitr and Eidul-Adhaa)



Things which are MUSTAHAB and SUNNAT on EID DAYS:

1. To take a BATH and do MISWAAK.
2. To put on one's BEST CLOTHES.
3. To use ITR.
4. To take DATES or any other SWEETS before going for the EIDUL FITR Salaat.
5. To give SADAQATUL FITR BEFORE going for the EIDUL FITR Salaat.
6. To perform the Eid Salaat at the EID GAAH (a place fixed for EID Salaat outside the population).
7. To go by FOOT.
8. To go by ONE ROUTE and return by ANOTHER.
9. NOT to perform NAFL at HOME or at the EID GAAH BEFORE and AFTER the EID Salaat.
10. To EAT the MEAT of QURBAANI (sacrifice) of one's own

offering, after the EIDUL ADHAA Salaat.

- ★ On EIDUL FITR one should say TAKBEER in a LOW voice while going for Salaat.
- It is MUSTAHAB to say TAKBEER ALOUD while going for EIDUL ADHAA Salaat.
- Both the Eid Salaat are WAAJIB upon all those on whom the JUMU'AH Salaat is FARDH.
- The conditions for Eid Salaat are the same as those for Jumu'ah.
- However, KHUTBAH is NOT Fardh for Eid nor is it Fardh to be said BEFORE the Salaat.
- KHUTBAH after Salaat is SUNNAT.
- There are TWO Rak-'aat in each of the TWO Eid Salaat with SIX extra TAKBEERS.
- There is NO <u>AZAAN</u> or <u>IQAAMAT</u> for Eidain Salaat.



HOW TO PERFORM THE EID SALAAT



- First of all the NIYYAT should be made as follows:
- *"I am performing TWO Rak'aat Eidul Fitr (or Eidul Adhaa) Waajib with six extra Takbeers behind this Imaam, (Allahu Akbar)".*
- Fold the HANDS after the Takbeere Tahreemah and recite THANAA'. Thereafter:–
  - First Takbeer:– Raising both the hands upto the EARS, bring them down after saying Allahu Akbar.
  - Second Takbeer:– Do the same for the second time.
  - Third Takbeer:– For the third time raise the hands upto the ears and saying Takbeer fold them below the navel.
- ★ The Imaam should read the Ta'awwuz, Tasmiah and Soorah Faatehah along with another Soorah and then go into RUKOO'.

1. When all stand up for the <u>**SECOND**</u> Rak'aat, the Imaam should

recite the QIRAA-AT and thereafter

- First Takbeer:– all should say TAKBEER and raise the hands upto the ears and let them down.
- Second Takbeer:– Again the hands should be raised upto the ears for the second Takbeer and let down.
- Third Takbeer:– Again the hands should also be raised upto the ears and let down.

2. Then saying the FOURTH Takbeer everyone should go into Rukoo' and complete the Salaat as usual.
3. Then the Imaam should stand up and deliver the Khutbah and all should sit SILENTLY and HEAR the same.
4. There are TWO Khutbahs for Eidain also. The Imaam's sitting for a while in between the two is MASNOON.
5. It is WAAJIB to LISTEN to the Khutbah of Eidain.

NAMAAZ OF A SICK PERSON



★ One is ALLOWED to perform SALAAT in the SITTING POSITION under these circumstances:

- When one is SICK and has NO STRENGTH to STAND and perform the Salaat.
- STANDING causes him GREAT PAIN.
- It may INCREASE his ILLNESS.
- When a SICK person is ABLE to STAND but CANNOT go into RUKOO' or SAJDAH.
- If a person does NOT have the strength to make RUKOO' or SAJDAH, then the Rukoo' and Sajdah must be made by ISHAARAH (gesture), ie. BOWING the HEAD SLIGHTLY for RUKOO' and MORE for SAJDAH.
- If a person CANNOT perform his Salaat SITTING, then he should perform it LYING DOWN.

Eg. LIE down on the BACK with the LEGS towards the QIBLAH.

The LEGS should NOT be STRETCHED but the KNEES should be RAISED.

The HEAD should REST at a HIGH LEVEL with a PILLOW under it.

The Salaat must be made by ISHAARAH (gesture), but for SAJDAH he should BOW his HEAD MORE than for RUKOO'.

★ This is the BEST and MOST PREFERRED POSTURE.

- If the KNEES CANNOT be RAISED then one CAN STRETCH one's LEGS towards the QIBLAH but the HEAD should be RAISED and FACING the QIBLAH.
- One may also LIE down on the RIGHT SIDE with the HEAD towards the QIBLAH or on the LEFT SIDE with the HEAD towards the QIBLAH. However, it is PREFERABLE to LIE on the RIGHT SIDE.
- If a person FAINTS for LESS than a FULL DAY and NIGHT, he MUST perform the missed number of Salaat.
- However, if he FAINTS for a FULL day and night or more, he must not perform the Salaat he has missed. He is EXEMPTED from performing them and there is NO QADHAA.
- If a sick person has NO STRENGTH even to MOVE the HEAD for ISHAARAH (gesture), then one should NOT perform the Salaat.
- If this condition continues for MORE than a DAY and NIGHT, one will NOT be BOUND to perform QADHAA for the missed number of Salaat.
- If one GAINS the strength of moving the HEAD for ISHAARAH (gesture) within a day or night or in a period lesser than that, the QADHAA will have to be performed for the five or lesser Salaat.

- NB. TAYAMMUM is PERMITTED when it is KNOWN by one's OWN EXPERIENCE or a GOOD DOCTOR says that the USE of WATER would DEFINITELY be INJURIOUS to one's HEALTH.
- If a sick person's bedding is NAJIS (impure) and changing it would cause great inconvenience to the person, then Namaaz may be performed on the same bedding.
- ★ A PARALYSED person or one who is so sick that he cannot use water for ISTINJAA, should use toilet paper, something absorbent or dry clay to clean himself.
- If he cannot do this also, he should perform his Salaat without even making Istinjaa.
- One who has undergone eye surgery and is not allowed to shake his head by the doctor, should perform his Salaat lying down.
- TAYAMMUM should be made if he cannot make WUDHU. If he cannot perform Tayammum himself, he may be assisted.

اِستخارہ کی نماز کا بیان

مسئلہ جب کوئی کام کرنے کا ارادہ کرے تو اللہ میاں سے صلاح لے لیوے۔ اس صلاح لینے کو استخارہ کہتے ہیں۔ حدیث شریف میں اس کی بہت ترغیب آئی ہے نبی کریم صلی اللہ علیہ وآلہ وسلم نے فرمایا ہے کہ اللہ تعالیٰ سے صلاح نہ لینا اور استخارہ نہ کرنا بدبختی اور کم نصیبی کی بات ہے کہیں منگنی کرے یا بیاہ کرے یا سفر کرے یا اور کوئی کام کرے تو بے استخارہ کئے نہ کرے تو انشاء اللہ تعالیٰ کبھی اپنے کئے پر پشیمان نہ ہوگی۔

مسئلہ استخارہ کی نماز کا یہ طریقہ ہے کہ پہلے دو رکعت نفل نماز پڑھے اس کے بعد خوب دل لگا کر یہ دعا پڑھے۔ اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدُرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدُرْ لِیَ الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ۔

اور جب هٰذَا الْاَمْرَ پر پہنچے جس پر لکیر بنی ہے تو اس کے پڑھتے وقت اسی کام کا دھیان کرے جس کے لئے استخارہ کرنا چاہتی ہے اس کے بعد پاک وصاف بچھونے پر قبلہ کی طرف منہ کرکے باوضو سو جائے۔ جب سو کر اٹھے اس وقت جو بات دل میں مضبوطی سے آوے وہی بہتر ہے اسی کو کرنا چاہئے مسئلہ اگر ایک دن میں کچھ معلوم نہ ہوا اور دل کا خلجان اور تردد نہ جاوے تو دوسرے دن پھر ایسا ہی کرے اسی طرح سات دن تک کرے انشاء اللہ تعالیٰ ضرور اس کام کی اچھائی برائی معلوم ہو جاوے گی۔ مسئلہ اگر حج کے لئے جانا ہو تو یہ استخارہ نہ کرے کہ میں جاؤں یا نہ جاؤں بلکہ یوں استخارہ کرے کہ فلانے دن جاؤں یا نہ جاؤں

THE NAMAAZ OF ISTIKHAARAH
(Seeking of Guidance)

When a person wishes to carry out some important work, guidance should be sought from Allah Ta-'aala. This seeking of guidance is called ISTIKHAARAH. Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned that a person who does not seek guidance from Allah Ta-'aala and does not carry out Istikhaarah is deprived of all good and is unfortunate. Insha-Allah there will be no regret if Istikhaarah is made before accepting a proposal for marriage, travel, important business or any other important task.

METHOD OF PERFORMING ISTIKHAARAH SALAAT:

Perform two Rak-'aat Nafl Salaat. Thereafter praise Allah by saying اَلْحَمْدُ لِلّٰهِ. Thereafter recite Durood upon Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam).

اَللّٰهُمَّ صَلِّ عَلٰى سَیِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَیِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

AND RECITE THE DU'AA OF ISTIKHAARAH:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُکَ بِعِلْمِکَ وَاَسْتَقْدِرُکَ بِقُدْرَتِکَ وَاَسْئَلُکَ مِنْ فَضْلِکَ الْعَظِیْمِ فَاِنَّکَ تَقْدِرُ وَلَآ اَقْدِرُ وَتَعْلَمُ وَلَآ اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ کُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِکْ لِیْ فِیْهِ وَاِنْ کُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ کَانَ ثُمَّ اَرْضِنِیْ بِهٖ

Upon reaching the underlined words think of the purpose and work for which Istikhaarah is being made. Thereafter sleep on a clean bedding with Wudhoo facing the Qiblah.

Upon awaking carry out that task on which the heart is firm. If one cannot reach a solution on the first day, Istikhaarah should be continued until the seventh day. Insha-Allah by this period the doubt will be over.

One should not make Istikhaarah for performing a Fardh duty, eg. should I perform Haj or not. Istikhaarah should rather be made to determine the time of travel for Haj, eg. When should I travel for Haj?

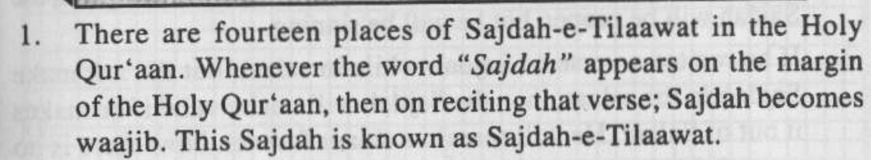
****** نماز توبہ کا بیان ******

اگر کوئی بات خلافِ شرع ہو جائے تو دو رکعت نماز نفل پڑھ کر اللہ تعالیٰ کے سامنے خوب گڑگڑا کر اس سے توبہ کرے اور اپنے کئے پر پچھتاوے اور اللہ تعالیٰ سے معاف کراوے اور آئندہ کے لئے پکا ارادہ کرے کہ اب کبھی نہ کروں گی اس سے وہ گناہ بفضلِ خدا معاف ہو جاتا ہے

THE NAMAAZ OF TAUBAH (Repentance)

If a person has committed any sin, perform two Rak'aat Salaat and thereafter recite Durood upon Nabee ﷺ. Be ashamed and regret over the sin and seek Allah's pardon by a firm pledge saying: *"Oh Allah! I shall not commit this sin again. Oh Allah! forgive me."*

By the grace of Allah Ta'aala the sin will be forgiven.



SAJDAH TILAAWAT

1. There are fourteen places of Sajdah-e-Tilaawat in the Holy Qur'aan. Whenever the word *"Sajdah"* appears on the margin of the Holy Qur'aan, then on reciting that verse; Sajdah becomes waajib. This Sajdah is known as Sajdah-e-Tilaawat.

N.B.: The Sajdah appearing in the last Rukoo' of Sooratul Haj (last page of the 17th Parah) is not for Hanafees.

2. The method of making Sajdah-e-Tilaawat is as follows: the person should say Allahu Akbar and go into Sajdah. When saying Allahu Akbar the hands should not be raised. While in Sajdah, say:

سُبْحَانَ رَبِّیَ الْاَعْلٰی

at least three times. Thereafter, he should say Allahu Akbar and raise his head. The Sajdah-e-Tilaawat is now complete.

3. It is preferable to stand up and then say Allahu Akbar and go into Sajdah. And thereafter to say Allahu Akbar and stand up from the Sajdah. It is also permissible to go into Sajdah and come up from it while in the sitting position without standing up at all.

4. Sajdah-e-Tilaawat becomes Waajib on the person who recites a verse of Sajdah and also on the person who hears it being recited. This is irrespective of whether the person had sat down with the intention of listening to the Qur'aan, or whether he was preoccupied with some work, or whether he heard it without intending to listen to it. It is therefore better to recite the verse of Sajdah softly so that Sajdah-e-Tilaawat does not not become Waajib on anyone else.

5. Those factors that are a pre-requisite for salaat, are also pre-requisites for Sajdah-e-tilaawat. That is, the person must be in a state of Wudhoo, the place must be clean, the body and clothing must be pure, Sajdah must be made int he direction of the Qiblah, etc.

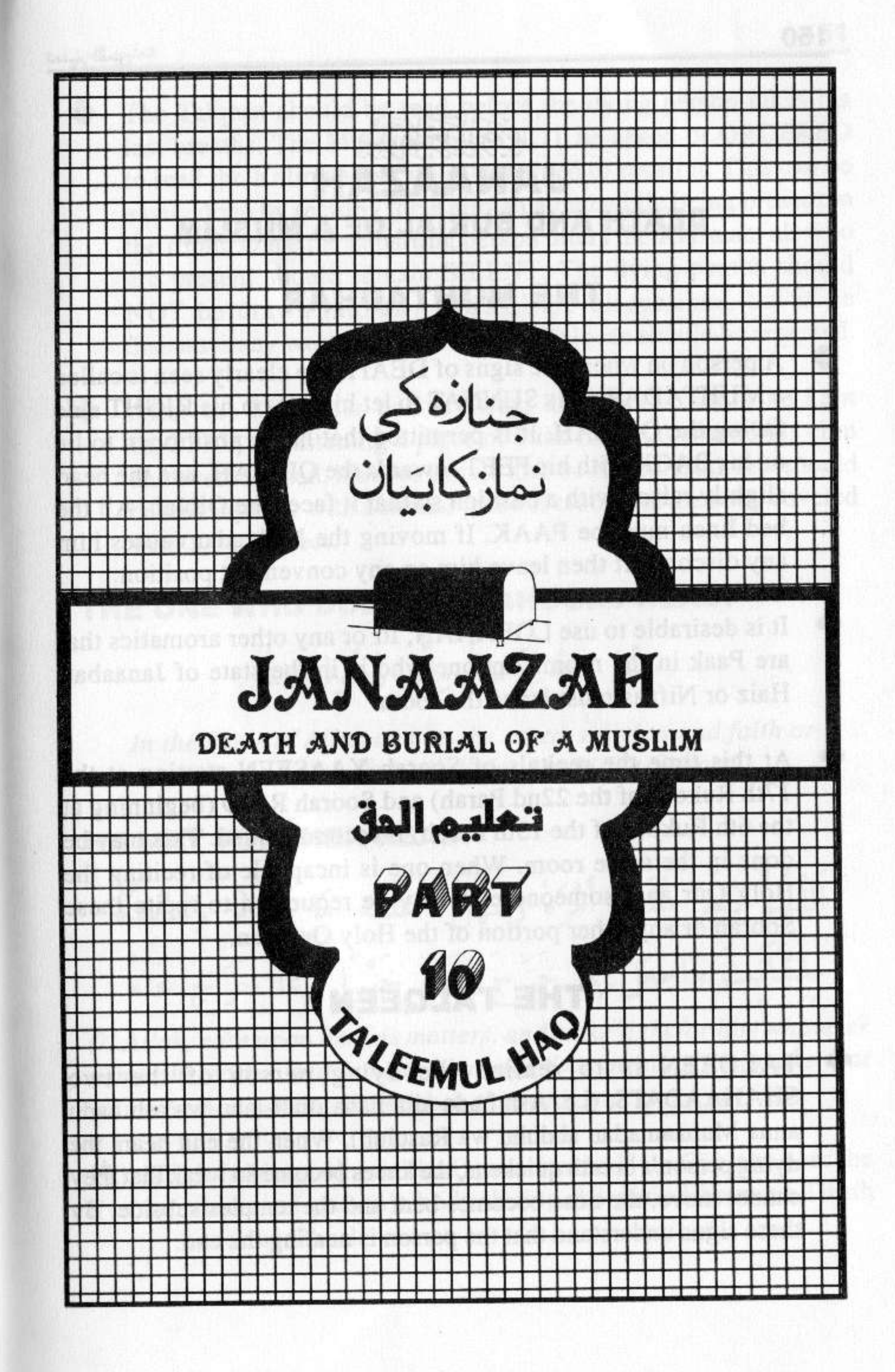
6. If a person recites a verse of Sajdah while he is in Salaat, then upon reciting the verse, he should immediately go into Sajdah and then continue with the rest of the Soorah, and then go into Rukoo. If a person does not go immediately into Sajdah, but goes into Sajdah

after reciting a few more verses; even then this Sajdah will be proper. And if he recites several more verses and then goes into Sajdah, the Sajdah will be proper, but he will be sinning.

7. If he recites a verse of Sajdah while in salaat, but did not make Sajdah in the salaat; then the Sajdah will not be valid if he makes it out of Salaat. He will remain a sinner forever. Now there is no way of absolving himself except through repentance and seeking forgiveness.

QUESTIONS

1. What should one ensure before Namaaz?
2. Will the Namaaz be correct if any garment is overlapping the ankles?
3. Is it necessary to make a verbal intention for Namaaz?
4. Where should the eyes be fixed during Qiyaam?
5. Explain the difference between a male's and female's Rukoo' and Sajdah.
6. Explain the difference in the sitting posture between a male and female.
7. Explain in detail the procedure of the three Witr Waajib.
8. What is Namaaz?
9. Mention the conditions of Namaaz.
10. Outline the difference between a male's and female's Satr.
11. Draw and complete the Namaaz chart.
12. Mention the times when it is forbidden to perform any Namaaz.
13. Mention the prescribed time for each time.
14. Mention the Fardh, Waajibaat, 10 Sunnats, Mustahabs, 10 Makroohaat and the Mufsidaate Namaaz.
15. Mention the times when it is permissible, Waajib and Fardh to break one's Namaaz.
16. How should one perform Qadhaa of a number of Salaat missed?
17. When will a person become a Musaafir?
18. For which Namaaz should one make Qasr?
19. Mention the conditions for the Jumu'ah Salaat.
20. Mention things not allowed during Khutbah.
21. How should one perform the Eid Salaat?
22. When is it permissible to perform Namaaz seated?
23. If one does not have the strength to make Rukoo' or Sajdah, what shoul.' one do?
24. In the case of fainting, when is a person excused from performing Namaaz?
25. Can a sick person perform Namaaz on a Napaak (impure) bedding?



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JANAAZAH

DEATH AND BURIAL OF A MUSLIM

THE MUHTADHAR

- A person on whom the signs of DEATH are clearly seen is called a MUHTADAR. It is SUNNAT to let him lie on his RIGHT side facing the QIBLAH. It is permitted that he be positioned to lie on his BACK with his FEET towards the QIBLAH, and the head slightly raised with a cushion so that it faces the Qiblah. All the bed linen must be PAAK. If moving the Muhtadar causes him any discomfort then leave him an any convenient position.

- It is desirable to use LOBAAAN, Itr or any other aromatics that are Paak in the room. Anyone who is in the state of Janaabat, Haiz or Nifaas must leave the room.

- At this time the recitals of Soorah YAASEEN starting at the 17th Rukoo' of the 22nd Parah) and Soorah RA'D (beginning at the 6th Rukoo' of the 13th Parah) is recommended. This may be done in the same room. When one is incapable of reciting the Holy Qur'aan, someone else may be requested to recite these Soorah or any other portion of the Holy Qur'aan.

THE TALQEEN

- TALQEEN is to remind the dying person of the two SHAHAADATS, (i.e. Ash hadu alla ilaha illall-lahu wa ash hadu anna Muhaamadan abduhu wa Rasuluh). When the end nears the dying person's breath quickens, the knees become so weak that they cannot move, the nose becomes bent and the temples subside. By these signs understand that the person is nearing the end.

- The Talqeen should be read before the dying person takes his last breaths. The Muhtadar must NOT be asked or ORDERED to read the Kalimah, but must be helped to recall it. This can be easily done by reciting the Kalimah aloud while being present in the room. Once the departing person utters the Kalimah, all who are present should remain SILENT. The dying person should NOT be drawn into any WORLDLY discussions, but if he discusses any worldly affair, then the Talqeen should be repeated.

- After the Muhtadar passes away, his mouth should be kept CLOSED by fastening a piece of Paak material around his chin and over his head, his eyes should also be closed. Both feet should be tied together with a similar piece of cloth, and the body covered with a Paak sheet.

THE ONE WHO DOES THIS SHOULD READ:-

بِسْمِ اللهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللهِ

In the name of Allah and on the creed, religion and faith or Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam)

HE MAY FURTHER READ:-

اَللّٰهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

O! Allah, ease upon him his matters, and make light for him whatever comes hereafter, and honour him with Your meeting and make that which he has gone to better than that which he came out from.

★ NB. It is Makrooh (disliked) to recite the Holy Qur'aan near the deceased person's body during the period between Death and the Ghusl.

ALL THE INDIVIDUALS OF THE DECEASED'S FAMILY MAY READ:-

اَللّٰهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبًا حَسَنًا

O! Allah, forgive me and him, and grant me a good reward after him.

AND THOSE WHO ARE GRIEVED BY THIS DEMISE MAY READ:-

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Allah do we belong, and to him shall we return.

اَللّٰهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

O! Allah, reward me in my affliction, and replace me with (something) better than this.

WHAT TO DO AFTER A PERSON HAS PASSED AWAY

★ 1. Obtain a doctor's certificate.
★ 2. Obtain a burial order.
★ 3. Obtain a death certificate.
❁ 4. If the body is to be removed from one Municipality to another, (eg. from Umzinto to Durban) then it is necessary to obtain a REMOVAL ORDER from the police of the town in which the death took place.
❁ 5. If the death is due to unnatural causes, (eg. drowning or a motor accident, etc) then one must comply with the legal requirements.
❁ 6. Inform relatives and friends of the death and of the time of Janazah.
❁ 7. Prepare the QABR.
❁ 8. Perform GHUSL.
❁ 9. Put on the KAFAN.

❁ 10. Arrange transport if the Qabarstaan (cemetery) is at a distance.

REQUIREMENTS FOR MALE AND FEMALE KAFN

Sheeting | Calico .....sewn together
Izaar | Izaar
Lifaafah | Lifaafah

a. SHEETING: 4 metres - 140 cm, 150 cm or 180 cm wide according to the size of the body, (1,75 metres for Izaar and 2,25 metres for Lifaafah) Or
CALICO: 8 metres - 90 cm wide (3,50 metres for Izaar and 4,50 metres for Lifaafah). These have to be cut in half and sewn together.

b. CALICO: 1,80 metres, 90 cm wide for Qamees.

c. Any other material 2,50 metres, 115 cm wide. This has to be made into two pieces for Tehbands (sheets for covering of Satr during and after Ghusl), about 115 cm x 115 cm. The balance should be used for making up bag like mittens, to be used for covering hands when performing Ghusl. A few strips must be kept for fastening the bags onto the hands and for tying the Kafn after it has been put on.

d. 60 grams camphor cut fine, 60 grams sandal wood powder and rose water for paste to be put on parts of the body that touch the ground when making Sajdah.

e. One small bottle Itr or Hunoot if easily available, for males only. (Hunoot is anything with which a corpse is perfumed, consisting of musk, sandal wood, amergis and camphor or any PAAK substance).

★ ADDITIONAL KAFN REQUIREMENTS FOR FEMALES

a. CALICO: 1,40 metres, 90 cm wide for Khimaar (Ornee).

b. CALICO: 1,80 to 2,50 metres, 90 cm wide for a woman's breast, (Seenaband).

NAME OF GARMENT	MALE AND FEMALE		
	LENGTH	WIDTH	DESCRIPTION
Izaar	180cm (2yds)	150cm/180cm (60" / 72")	To cover from head to toe
Lifaafah (Chaadar)	225cm (2½yds)	150cm/180cm (60" / 72")	15 cm longer than Izaar
Qamees (Kafnee)	180 to 250cm (2 to 2¾yds)	90cm (36")	From shoulder to below the knees
ADDITIONAL ITEMS FOR FEMALES ONLY			
Ornee (Khimaar)	140cm (1.5yds)	90cm (36")	To cover head and hair over breasts
Seena-band	180 to 250cm (2 to 2¾yds)	90cm (36")	From under the arm pits to the thighs

REQUIREMENTS FOR QABR:

a. Unbaked bricks, bamboo or timber where the ground is soft.

b. Sufficient spades.

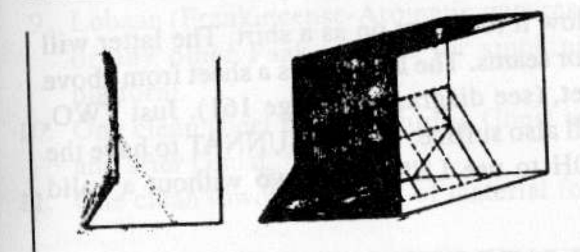
c. The approximate depth of a grave for adults should be according to the height of the deceased.

THE QABR

GRAVES ARE OF TWO TYPES:

- The LAHAD: Where the ground and sides of the Kabr are firm, then a recess should be dug on the Qiblah side to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess, and made to fit neatly.

- The SHIQ: Where the soft nature of the ground does not allow a



SECTION AND VIEW OF
SHIQ
TYPE KABR

LAHD to be made, then a shallow trench should be dug in the centre at the bottom of the Kbr, to allow the body to be placed in this trench. Timber may be used to cover this. The use of any fabrics or blankets, etc, is undesirable and wasteful. The bamboo or planks must be cut to size and set to fit properly in the grave before burial, to avoid last minute inconvenience.

★ **Note:** It is MAKROOH (undesirable) to dig out and prepare one's own grave during one's lifetime.

THE KAFN

The Kafn are the grave clothes of the dead. It is desirable that the Kafn be of white material and of medium quality according to the status of the deceased. Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said: *"Do not use expensive cloth in Kafn, because it will very soon decay."* It is PERMISSIBLE to prepare one's Kafn during one's lifetime. This will avoid last minute rush and inconvenience.

KAFN FOR MALE

The MASNOON Kafn for a male is an IZAAR, QAMEES and LIFAAFAH. The Izaar in this case is a sheet from the head to the feet, whereas the Qamees is a long sheet that has to be folded in half

and an opening cut to allow it to be put on as a shirt. The latter will have no pockets, sleeves or seams. The Lifaafah is a sheet from above the head to below the feet, (see diagrams on page 161). Just TWO, the Izaar and Lifaafah will also suffice, but it is SUNNAT to have the THREE. It is MAKROOH to use LESS than two without a valid reason.

KAFN FOR FEMALE

The MASNOON Kafn for a female consists of an IZAAR, KHIMAAR (Ornee), QAMEES, LIFAAFAH and a piece of material to hold the breasts (SEENABAND).The Khimaar is the Veil. The piece of material to hold the breasts should preferably be from the breasts to the thighs. Three garments, ie. Izaar, Lifaafah and Khimaar will suffice, but it is SUNNAT to have FIVE. It is MAKROOH to use less than THREE, except when it is NOT available.

* It is the duty of the husband to bear the burial expenses of the wife.
* The Kafn could be smoked with LOBAAN, etc., but NOT scented with Itr.
* Children's Kafn should be cut to appropriate size.

GHUSL REQUIREMENTS

1. Clean luke warm water.
2. A broad bench, stand or platform.
3. Two large buckets for warm water, one small bucket or utensil, this is for the water to be mixed with a little camphor for use at the end of the Ghusl.
4. Two jugs or mugs for pouring water over the corpse.
5. Leaves of BER tree (Zizyphus Jujuba) if easily available, to be mixed with the luke warm water and a cake of soap.
6. 250 g. of cotton wool.
7. Two Tehbands (pieces of material for covering of Satr) and two bag like mittens with strips.
8. A scissor for removing the deceased's clothing.

9. Lobaan (Frankincense-Aromatic gum resin obtained from trees) or any other Paak incense for smoking the bench, stand or platform.
10. One clean sheet to cover during Ghusl and one to cover before and after Ghusl.
11. One clean towel or a piece of material for drying the corpse.

WHO SHOULD PERFORM THE GHUSL

The Ghusl is the bath for the body of the dead person. An adult male should be bathed by his FATHER, SON or BROTHER. An adult female by her MOTHER, DAUGHTER or SISTER. If none of these persons are present then any near relative could carry out this duty, (male for male, and female for female). If any of these are not in the position to perform the Ghusl, then the most pious person present should be requested to carry out this rite. The person giving the Ghusl should be assisted by others. The person performing the Ghusl must himself or herself be Paak and in a state of Wudhoo'. It is MAKROOH for a woman who is MENSTRUATING or in a state of NIFAAS (period after birth of a child) to perform the Ghusl.

- If a MALE passes away and there are NO MALES to bathe him, then no other woman besides his WIFE is permitted to carry out the Ghusl.
- In the case of a WOMAN, if there are no LADIES to perform the GHUSL, the HUSBAND CANNOT perform the Ghusl of his WIFE.
- In both instances TAYAMMUM should be performed. The Tayammum for Ghusl is the same as that for Wudhoo'.
- A CHILD who has NOT reached the age of PUBERTY (Male or Female) may be given Ghusl by any adult, male or female, if a member of the same sex is not available.

THE GHUSL (Masnoon Sequence)

1. A bench, stand or platform on which the Ghusl will be carried out must be washed, cleaned and fumigated with Lobaan or any other Paak aromatic, three, five or seven times.

سوال وقت غسل کے منہ مُردہ کا کس طرف ہووے ؟
الجواب - غسل کے وقت تختہ پر مُردہ کو رکھنے کی دو صورتیں لکھی ہیں
ایک - تو قبلہ کی جانب پاؤں کرکے لٹانا
دوسرے - قبلہ کی طرف منہ کرنا جیسے قبر میں رکھتے ہیں اور دونوں صورتوں میں سے جو صورت ہو سکے جائز ہے۔ مگر زیادہ مستحسن صورت ثانیہ ہے کیونکہ حدیث میں آیا ہے کہ خانہ کعبہ قبلہ ہے زندوں کا بھی اور مُردوں کا بھی.
امداد الفتاوی - جلد اول؛

2. During GHUSL it is PERMISSIBLE to place the body in one of the following two positions:

(a) Having the LEGS facing the QIBLAH

LEGS
FACE

(b) Having the RIGHT shoulder and SIDE towards QIBLAH

RIGHT SHOULDER AND SIDE
(AS A PERSON IS MADE TO LIE IN THE GRAVE.)

WHICHEVER POSITION IS CONVENIENT, IS PERMISSIBLE

✤ However, it is preferable to place the body with the Right shoulder (and side) towards the Qiblah as Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned that the Ka'ba is the Qiblah of both, the living and the dead.

3. NO HAIR of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails too should NOT be cut. Circumcision is also NOT permissible. All rings, jewellery, wigs, etc., should be removed. Where the false teeth of the dead person can easily be removed, these should preferably be taken out.
4. Thereafter the body should be put on the stand, the SATR, (private parts) covered. (The male's Satr from the navel to the knees, and the female's from above the breast to the ankles.)
5. The stomach should gently be massaged, then both the Istinja places should be washed with mittens on, without looking at the private parts.
6. The nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during the Ghusl.
7. If the deceased has reached the age of puberty, and was one on whom Namaaz was Fardh, he must be given WUDHOO'. This Wudhoo' is similar to that of Namaaz, with the exception of GARGLING and putting water into the NOSTRILS. The proper sequence should be to wash:
   * 1. The FACE.
   * 2. ARMS to the ELBOWS.
   * 3. MASAH of the HEAD and
   * 4. FEET up to the ANKLES.
8. If the dead person is in the state of JANAABAT, HAIZ or NIFAAS, (a state in which GHUSL is WAAJIB on him/her), then the mouth HAS TO be gargled and nostrils be made wet. This can be done with a little bit of cotton wool.
9. After Wudhoo', the head and beard should first be washed with soap or any other cleansing agent. If these are not readily available, pure clean water will suffice. The temperature of the water must be that which a living person normally uses when bathing.
10. Thereafter the body should be tilted onto it's left side to allow

the right side to be washed first. Warm water should now be poured over the body from head to the toes once, and the body should be washed with soap until the water has reached the bottom (left side). The body should now be washed again twice by pouring water from head to toe. The body should then be turned onto it's right side and the left side bathed similarly.

11. Thereafter the body should be lifted slightly to a sitting position, and the stomach be gently massaged with a downward stroke. Whatever comes out of the body should be washed away. The Wudhoo' and GHUSL need NOT be REPEATED in case any impurity does come out.

12. The body should once again be turned onto it's left side and camphor water poured over it from head to toe three times.

13. All the cotton wool should now be removed from the mouth, ears and nose.

14. With this, the Ghusl is complete and the body could be wiped with a towel or a piece of material. The Satr must be kept covered. The First Tehband (covering piece) will be wet due to the Ghusl. It should thus be changed for a second one. Care should be taken that while doing this the Satr is Not exposed.

15. The body should then be wrapped in a sheet and carried carefully onto the Kafn.

HOW THE KAFN SHOULD BE PUT ON

MALE:-

★ MASNOON SEQUENCE:

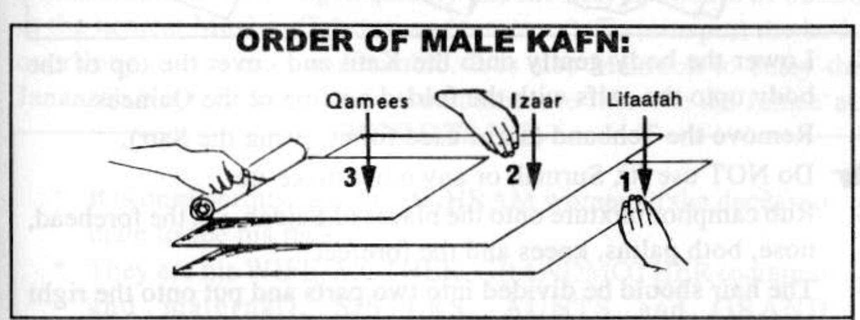
1. First spread the LIFAAFAH on the Floor, then on it the IZAAR and on it that portion of the QAMEES that will be under the body. The portion that will cover the top of the body should be folded and put at the head side.

2. Lower the body gently onto the Kafn and cover the top of the body upto the calfs with the folded portion of the Qamees.
3. Remove the TEHBAND and sheet used for covering the SATR.
4. Rub ITR or HUNOOT on the HEAD and BEARD.
5. Then rub camphor mixture paste on the places of SAJDAH, (i.e. those parts of the body that touch the ground in NAMAAZ: forehead, nose, both the palms, knees and the forefeet.)
6. First fold the LEFT flap and on it the RIGHT flap of the IZAAR over the QAMEES.
7. Thereafter fold the LIFAAFAH in the same manner. Remember that the RIGHT flap must always be on the TOP.
8. Lastly fasten the ends of the LIFAAFAH at the head side, feet and around the middle with strips of the cloth.

FEMALE:-

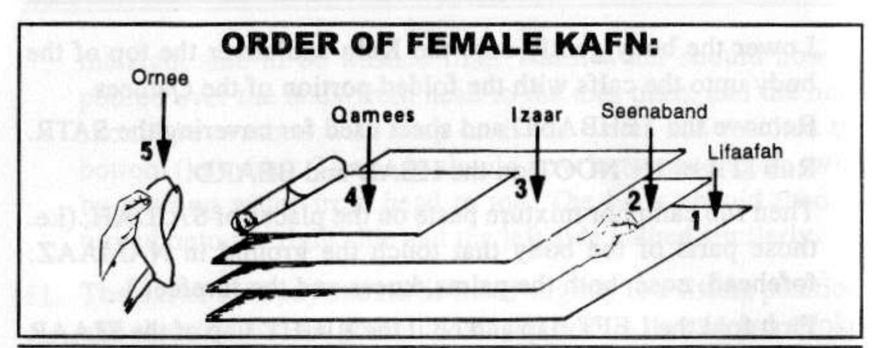
1. First spread the LIFAAFAH out on the ground, then the SEENABAND, on it the Izaar and then the Qamees in the same manner stated for males. the Seenaband may also be placed between the Izaar and Qamees or lastly over the Lifaafah.

ORDER OF MALE KAFN:



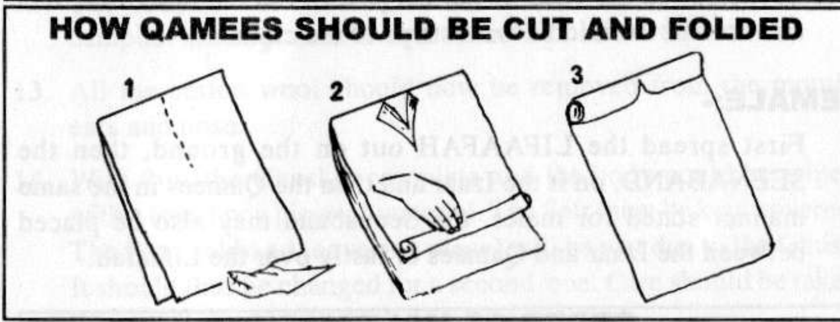
		LENGTH	WIDTH	DESCRIPTION
1.	Lifaafah (Chaadar)	225cm (2½yds)	150cm/180cm (60" / 72")	15 cm longer than Izaar
2.	Izaar	180cm (2yds)	150cm/180cm (60" / 72")	To cover from head to toe
3.	Qamees (Kafnee)	180 to 250cm (2 to 2¾yds)	90cm (36")	From shoulder to below the knees

ORDER OF FEMALE KAFN:



		LENGTH	WIDTH	DESCRIPTION
4.	Seenaband	180 to 250cm (2 to 2¾yds)	90cm (36")	From under the armpits to the thighs
5.	Ornee (Khimaar)	140cm (1.5yds)	90cm (36")	To cover head and hair over breasts

HOW QAMEES SHOULD BE CUT AND FOLDED



2. Lower the body gently onto the Kafn and cover the top of the body upto the calfs with the folded portion of the Qamees
3. Remove the Tehband (sheet used for covering the Satr).

☛ Do NOT use Itr, Surmah or any other make-up.

4. Rub camphor mixture onto the places of Sajdah, i.e. the forehead, nose, both palms, knees and the forefeet
5. The hair should be divided into two parts and put onto the right and left breast over the Qamees.
6. Cover the head and hair with the Ornee. Do not fasten or fold it.
7. Fold the Izaar, the left flap first and then the right over the Qamees and Ornee.
8. Now close the Seenaband (breast cover) over these in the same manner.
9. Close the Lifaafah, the left flap first and then the right.
10. Lastly fasten the ends of the Lifaafah at the headside, feet and around the middle with strips of cloth, to keep the complete Kafn in place.

PROHIBITED ARTICLES IN THE KAFN

1. It is prohibited to enclose any charter or any Du-'aa in the Kafn.
2. It is forbidden to write the Kalimah or any other Du-'aa on the Kafn or on the chest of the deceased with camphor, ink, etc.

WHAT TO DO AFTER THE KAFN

With the completion of the Ghusl and Kafn, the Mayyit (deceased person) is ready for Dafan (burial). No time should be wasted and the namaaz of the Janaazah should be arranged without delay. Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has said: *"If a person passes away, hasten him to his grave and do not keep him away"*. The Janaazah Namaaz should be arranged quickly and the Mayyit should be buried in the nearest Muslim Qabrastaan (cemetery). To transport the body over long distances is undesirable. It is also Makrooh to delay the Janaazah Namaaz and wait for late comers to increase the Jamaa'at.

IMPORTANT:-

* It is only permissible for MAHRAM women of the deceased male to see his face.
* They are his WIFE, MOTHER, GRANDMOTHER (paternal and maternal), SISTERS, AUNTS and GRAND DAUGHTERS, etc.
* Similarly only the MAHRAM males should view the face of a deceased female.
* They are her HUSBAND, FATHER, GRANDFATHER, BROTHERS, UNCLES, SONS and GRANDSONS, etc.

- In both cases of a male and female Mayyit, the face of the deceased should NOT be kept OPEN after the Kafn is put on.
- It is permissible to recite Holy Qur'aan after the Ghusl has been performed.

HOW THE JANAAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be put on a Janaazah (bier) and carried on the shoulders by four men. It is MAKROOH to transport the corpse by hearse over short distances unnecessarily.
2. If the deceased is an infant or small child, it should be carried in the arms individually by different persons.
3. All those who lift or carry the Janaazah should recite BISMILLAH. بسم الله الرحمن الرحيم
4. When carrying the Janaazah, the Mayitt's head should be towards the front.
5. The MUSTAHAB manner of carrying the Janaazah is that every bearer should carry the Janaazah to FORTY steps. To do this observe the following procedure:
   1. Carry the LEFT FRONT of the Janaazah for TEN steps, (the Mayyit's right shoulder).
   2. Thereafter the LEFT REAR for TEN steps, (the Mayyit's right foot).
   3. Then the RIGHT FRONT for TEN steps, (the Mayyit's left shoulder).
   4. Lastly the RIGHT REAR for TEN steps, (the Mayyit's left foot).

   This method should only be adopted if it does NOT cause inconvenience to others.

6. Those accompanying the Janaazah should NOT SIT before it is lowered to the ground. The sick and weak are excused.
7. It is MASNOON to carry the Janaazah hastily, but NOT in a manner that the body is JOLTED or SHAKEN about.
8. It is MUSTAHAB to follow the Janaazah, and NOT to go AHEAD of it.
9. It is MAKROOH for those accompanying the Janaazah to recite any Du'aa or Aayat of the Holy Qur'aan aloud. They may, however, read Laa ilaaha illallaah softly. One should abstain from speaking of WORLDLY affairs or laughing and joking.

WHERE SHOULD THE JANAAZAH NAMAAZ BE PERFORMED

This Namaaz should NOT be performed in the **MASJID.** It could be performed on any open space or in a building specially built for Janaazah Salaat. It is IMPORTANT to remember that when performing Janaazah Salaat in the Kabrastan there should be NO QABARS immediately in FRONT of the Jamaa'at. It should be performed as far away from the Qabrs as possible, or there should be an obstruction between the worshippers and the Qabrs.

TIMES WHEN JANAAZAH NAMAAZ COULD BE PERFORMED

It is MAKROOH to perform the Janaazah Salaat while the sun RISES, when it passes the meridian (Zawaal) and when it sets. Besides these THREE times, which last for a very short period, this Namaaz could be performed at any time during the day or night. It could also be read after the ASR Salaat.

THE JANAAZAH NAMAAZ

The Janaazah Salaat is FARDHE KIFAAYAH on all Muslims present. It consists of FOUR TAKBEERS, THANA, DUROOD, and a MASNOON Du'aa for the deceased and TWO SALAAMS. All these are said SILENTLY by both, the Imaam and the Muqtadees. Just the Imaam should call out the Takbeers and Salaam aloud.

THERE ARE TWO FARDH IN JANAAZAH NAMAAZ

★ a. To stand and perform the Salaat.

★ b. To recite all the FOUR Takbeers.

THE MASNOON MANNER OF PERFORMING THE JANAAZAH NAMAAZ

1. The body of the Mayyit should be placed with the head on the RIGHT side of the Imaam, who will face the Qiblah.
2. The Imaam should stand in line with the CHEST of the deceased whilst performing the Salaat.
3. It is MUSTAHAB to make an odd number of SAFFS (rows). The SAFFS for Janaazah Namaaz should be CLOSE to one another, because there are NO Sajdahs to be made.
4. After the Saffs are straightened the Niyyat should be made. The Niyyat should be made thus: *"I am performing this Janaazah Salaat for Allah behind this Imaam"*, (the Salaat being a Du'aa for the Mayyit). After the Niyyat the hands should be raised upto the Ears, and the Imaam should say Allahu Akbar loudly, and the Muqtadees softly. Then fold them below the navel similar to all daily Salaat.
5. Then recite Thana softly:

❶ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَآ اِلٰهَ غَيْرُكَ

Sub-haa-na-kal-laa-hum-ma wa bi-ham-dika wa-ta-baa-ra-kas-mu-ka wa ta-'aa-laa jad-duka wa jal-la sa -naa-u-ka wa laa ilaa-ha ghai-ruk.

Glory be to You oh Allah, and praise be to You, and blessed is Your name, and exalted is Your Majesty, and there is none to be served besides You.

6. The Imaam will then recite the Takbeer aloud and the Muatadees softly for the second time. The hands should NOT be raised when saying this and all subsequent Takbeers. The Duroode Ibraheem should now be read:



Al-laa-hum-ma sal-li 'a-laa Mu-ham-ma-diw wa a-laa aa-li Muham-madin ka-ma sal-lay-ta 'a-laa Ibraheema wa 'a-laa aa-li Ibraheema in-naka ha-meedum ma-jeed. Al-laa -hum-ma baarik 'a-laa Mu-ham-madiw wa 'a-laa aa-li Muhamadin ka-maa baa-rak-ta 'a-laa Ibraheema wa 'a-laa aali Ibraheema in-naka ha-mee dum majeed.

Oh Allah! Shower Your mercy upon Muhammad ﷺ and the followers of Muhammad ﷺ, as You showered Your mercy upon Ibraheem عليه السلام and the followers of Ibraheem عليه السلام. Behold You are Praiseworthy, Glorious. Oh Allah! Shower Your blessings upon Muhammad ﷺ, and the followers of Muhammad ﷺ as You showered Your blessings upon Ibraheem عليه السلام and the followers of Ibraheem عليه السلام. Behold, You are Praiseworthy, Glorious.

7. Thereafter the Takbeer should be said for the THIRD time, and the following Du'aa be recited for an adult male or female:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ

Al-laa hum-magh fir li hay-yi naa wa may-yi ti naa wa shaa hi di naa wa ghaa-i bi naa wa sa-ghee ri naa wa kabee-ri-naa wa zha-ka ri-naa wa un-saa-naa. Al-laa-hum-ma man ah-yay-ta-hoo min-naa fa-ah yi-hee 'a-lal Is-laam. Waman ta-waf-fay ta-hoo min naa fa-ta waf fa hoo 'a-lala eemaan.

Oh Allah! Forgive those of us that are alive and those of us that are dead; those of us that are present, and those of us who are absent; those of us who are young, and those of us that are adults; our males and our females. Oh Allah! whomsoever of us You keep alive, let him live as a follower of Islaam, and whomsoever You cause to die, let him die a Believer.

For a child who has not reached the age of puberty the following Du'aa should be recited after the THIRD Takbeer:

A. DU'AA FOR A BOY: اگر جنازہ نابالغ لڑکے کا ہو تو یہ دعا پڑھیں:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا

اے اللہ اس بچہ کو ہماری نجات کیلئے آگے جانیوالا بنا اور اس کی جدائی کی مصیبت کو ہمارے لیے اجر

وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

اور ذخیرہ بنا اور اس کو ہماری شفاعت کرنے والا اور شفاعت قبول کیا گیا بنا:

Al-laa hum-maj 'al-hu la-naa fara-taw waj- 'al-hu lanaa aj-raw-wa zhukh-raw waj 'al-hu la-naa shaa-fi- 'aw-wa mu-shaf-fa- 'aa.

B. DU'AA FOR A GIRL: اگر جنازہ نابالغ لڑکی کا ہو تو یہ دعا پڑھیں:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

لڑکی کی دعا میں صرف لفظوں کا فرق ہے معنی وہی رہیں گے

Al-laa-hum-maj 'al-haa la-naa fara-taw waj- 'al-haa la naa aj raw wa zhukh-raw waj 'al-haa la-naa shaa-fi 'a-taw wa mu-shaf-fa- 'ah.

Oh! Allah, make him/her (this child) a source for our salvation; and make him/her a source of reward and treasure for us, and make him/her an intercessor for us, and one whose intercession is accepted.

8. The Imaam should say the FOURTH Takbeer and thereafter recite the Salaam aloud TWICE, while turning his face first towards the RIGHT shoulder and then once again while turning his face towards the left. The Muqtadees should follow by saying the Takbeer and Salaam SOFTLY.

LATE COMERS TO THE JANAAZAH NAMAAZ

When a LATE COMER FEARS that if he engages himself in WUDHOO', he will miss the Janaazah Salaat, then ONLY is it permissible for him to make TAYAMMUM and join the Jamaa'at. This rule applies to the Janaazah Salaat only.

Whomsoever arrives for the Janaazah Salaat after the Imaam has recited ONE or more Takbeers, should wait and join the Imaam when he says the next takbeer. After the Salaam he should complete the missed Takbeers by merely saying Allahu Akbar once for every Takbeer missed. NO Du'aa should be read. If the Imaam has completed the FOURTH Takbeer then too, the late comer should join and complete all the missed Takbeers, (before the Imaam says the Salaam).

THE SHAR'EE METHOD OF DAFN (BURIAL)

1. After the Janaazah Salaat is performed the Mayyit should be buried as soon as possible. The Janaazah should be carried and placed at THE QIBLAH SIDE OF THE GRAVE. THE HEAD SHOULD BE ON THE RIGHT Side of the grave if one faces the QIBLAH.
2. It is desirable that MAHRAMS or close relatives (of a female Mayyit) should enter the grave to lower the body. The husband should NOT enter the grave to bury his wife. It is NOT MASNOON (Sunnat) that there be an ODD number. All those who enter the grave should face the Qiblah.
3. It is MUSTAHAB to hold a sheet over the grave while lowering and burying a female. If there is fear of her kafn opening then it is WAAJIB to do so.
4. It is MUSTAHAB for those present to recite this Du'aa whilst the body is being lowered:

میت کو قبلے کی طرف سے قبر میں اتاریں۔
میت کو قبر میں رکھتے وقت یہ دعاء پڑھیں:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

ہم اس بندے کو اللہ کے نام پاک کے ساتھ اور رسول اللہ صلی اللہ علیہ وسلم کے طریقہ پر دفن کرتے ہیں

In the name of Allah and on the creed, religion and faith of Rasoolullah ﷺ.

5. After placing the body into the recess of the grave it is Masnoon to turn it onto it's RIGHT side to face the Qiblah.
6. The strips of cloth tied at the head side, chest and leg side should now be untied.
7. The recess should then be covered with unbaked bricks, bamboo or timber.

HOW THE QABR SHOULD BE FILLED AND SHAPED



1. It is MUSTAHAB to begin closing the recess or trench from the **LEG** side for MALES, and from the **HEAD** side for FEMALES. All the remaining little openings should be closed with mud or grass. The use of any FABRIC or BLANKETS is unnecessary and wasteful.

All those present should participate to fill the QABR with at least THREE handsful of soil. When throwing the FIRST handful in the grave RECITE:

(1) پہلی مرتبہ مٹی ڈالتے وقت — مِنْهَا خَلَقْنٰكُمْ

From the (Earth) did We create you.

During the SECOND handful:

(2) اور دوسری مرتبہ — وَفِيْهَا نُعِيْدُكُمْ

and into it shall We return you.

and at the time of the THIRD handful:

(3) اور تیسری مرتبہ — وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى

and from it shall we bring you out once again.

2. It is MAKROOH to add more soil to the Kabr than that which was dug out from it.
3. The shape of the Qabr when filled should be like the Hump of a CAMEL. The height should be approximately 25 to 30 cms. it should NOT be made SQUARE or into any other shape. All types of buildings and enclosures on or around the Qabr are NOT permissible. Buildings on Qabrs have been emphatically denounced in the Hadeeth of Rasoolullah ﷺ.

4. It is MUSTAHAB to sprinkle water on the grave from the head to the leg side thrice after the Qabr has been shaped.

5. To recite the Holy Qur'aan and make Du'aa for the deceased at his grave side, after the grave is filled and shaped, is also MUSTAHAB.

6. It has been related by Hazrat Uthman ﷺ that after Rasoolullah ﷺ buried the dead, he paused and said; *"Beseech forgiveness from Allah for your brother and make Du'aa for his steadfastness because he is going to be questioned now by the MUNKAR and NAKEER"* (the questioning Angels).

7. After the burial the first Rukoo' of Sooratul Baqarah *(Alif Laam Meem Zaalikal Kitaab* to *Humul Muflihoon)* should be read at the headside of the Qabr.

and the last Rukoo' of Sooratul Baqarah (*Aamanar Rasoolu* till the end of the Soorah, Fansurna *alal qaumil kaafireen)* should be read at the leg side.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
الٓمّٓ ۞ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۞ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۞ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۞ أُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞

اٰمَنَ الرَّسُوْلُ بِمَآ أُنْزِلَ إِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيْرُ ۞ لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ نَّسِيْنَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۞

MASNOON DU'AAS THAT MAY BE READ IN THE JANAAZAH NAMAAZ

اَللّٰهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِيْ إِحْسَانِهٖ وَإِنْ كَانَ مُسِيْئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهٖ * اَللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهٗ ، وَلَا تَفْتِنَّا بَعْدَهٗ

O Allah! If he was righteous, then increase his reward, and if he had erred then pardon his mistakes and deprive us not of his reward, and try us not after him.

اَللّٰهُمَّ اغْفِرْ لَهٗ وَارْحَمْهُ وَارْفَعْ دَرَجَتَهٗ

O Allah! Forgive him, and have mercy upon him. And raise his rank.

اَللّٰهُمَّ اغْفِرْ لَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ * وَأَكْرِمْ نُزُلَهٗ * وَوَسِّعْ مَدْخَلَهٗ * وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهٖ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ * وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ * وَأَهْلًا خَيْرًا مِّنْ أَهْلِهٖ * وَأَدْخِلْهُ الْجَنَّةَ وَقِهٖ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ *

Oh Allah! Forgive him. have mercy upon him. Give him peace and absolve him. Receive him honourably, and make his grave spacious. Wash him with water, snow, and hail. Cleanse him from faults as You cleanse a white garment from impurity. Requite (replace) him with an abode better than his abode, with a household better than his

household. Admit him to Jannat and protect him from the torment of the grave and punishment of the Fire.

اللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيم

O Allah! Forgive him and have mercy upon him. Surely You alone are the Forgiver, the Merciful.

اللّٰهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

O Allah! Protect him from the punishment of the grave.

TA'ZIAT
(To sympathize with the bereaved)

It is from the teachings of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) that one should console and comfort a Muslim who is in distress. Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has said: *"He who consoles the one in distress shall be rewarded as much as the bereaved"*.

ONE SHOULD TAKE NOTES OF THESE FEW POINTS DURING TA'ZIAT:

- One should be most HUMBLE.
- Express his GRIEF.
- Speak less about WORLDLY affairs.
- Should Not joke or laugh.
- Mention the good acts and deeds of the deceased and abstain from the ill ones.
- ★ Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has said: *"Mention the GOOD actions of your deceased and abstain from the OFFENSIVE ones"*.

The time for TA'ZIAT extends for THREE days after the death. It is MAKROOH to make TA'ZIAT after this period, except in cases

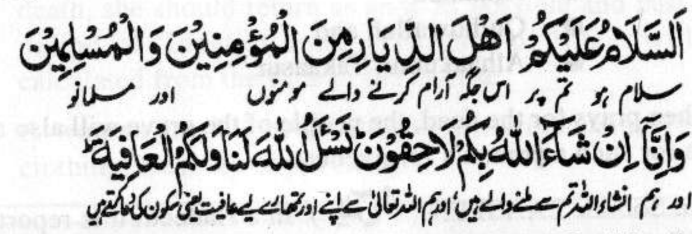
where one is NOT present at the Janaazah or when the bereaved is absent. Ta'ziat before the burial is permissible.

VISITING THE QABRASTAN

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned: "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter". The Qabrastan could be visited on any day. Friday is preferred for this visit, and if possible it should be a weekly visit. It has been related in a Hadeeth that: *"Whoever will visit his parent's grave every Friday will be granted Maghfirat (pardon) and he will be recorded as an obedient son of his parents."*

WHAT TO READ WHEN ENTERING THE QABRASTAN

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has taught the Sahabah these words as salutation and Du'aa to the people of the graves:



Peace be upon you, O Believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you. We beseech of Allah safety for us and for you.

WHAT TO RECITE WHEN IN THE QABRASTAN

There are many supplications that may be read at the grave side, the best being the recital of the Holy Qur'aan. Stand facing the grave (back towards the Qiblah) and recite as much of the Holy Qur'aan as

possible and make Du'aa for the Maghfirat (forgiveness) of the departed. A few ways of praying for the dead, as related in the AHAADEETH, are given hereafter;

- Recite Soorah Ikhlaas 11 times.
- It is narrated in a Hadeeth that whoever visits the Qabrastaan and recites Soorah IKHLAAS 11 times and then prayed for the dead, will be rewarded as many fold as the number of dead in the Qabrastaan.
- It has been reported in a Hadeeth that whoever visits the Qabrastaan and recites:

SOORAHS:

- Faatihah: ۞ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
- Ikhlaas: قُلْ هُوَ اللّٰهُ اَحَدٌ
- Takaasur: اَلْهٰكُمُ التَّكَاثُرُ
  - Alhamdu
  - Qulhuwallah and
  - Alhaakumut Takaasur
- and then prays for the dead, the people of the grave will also ask Allah for such a person's forgiveness.

★ Recite Soorah YAASEEN (يٰسٓ). In a Hadeeth it is reported that if a person recites Soorah Yaaseen in the Qabrastaan, the punishment of the dead will be eased, and the reciter will be rewarded just as much as the dead.

- In this manner the Sahaabah of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) visited the Qabrastaan. The words in the Hadeeth indicate only salutations and Du'aas for the dead and remembering death. All other ways such as placing wreaths, flowers, paying homeage, etc., are INCORRECT according to the SHAREE'AT. One should thus abstain from acting wrongly.

PERIOD OF 'IDDAT

1. The period of WAITING after one's HUSBAND dies is called 'IDDAT. This period is for FOUR MONTHS and TEN DAYS.
2. During this period she should remain in the dwelling that they occupied at the time of the death of her husband. She is Not allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only is she permitted to leave her house during the day. At night she should return to his house.
3. The widow that is expecting a child at the time of the death of her husband, her Iddat will be until the birth of that child. The four month and ten days should Not be reckoned in this instance.
4. If a woman is NOT at home at the time of her husband's death, she should return as soon as possible and pass the period of 'Iddat at home. The days of 'Iddat will be calculated from the time of the demise.
5. A woman in 'Iddat should abstain from using fancy clothing, make-up or jewellery.

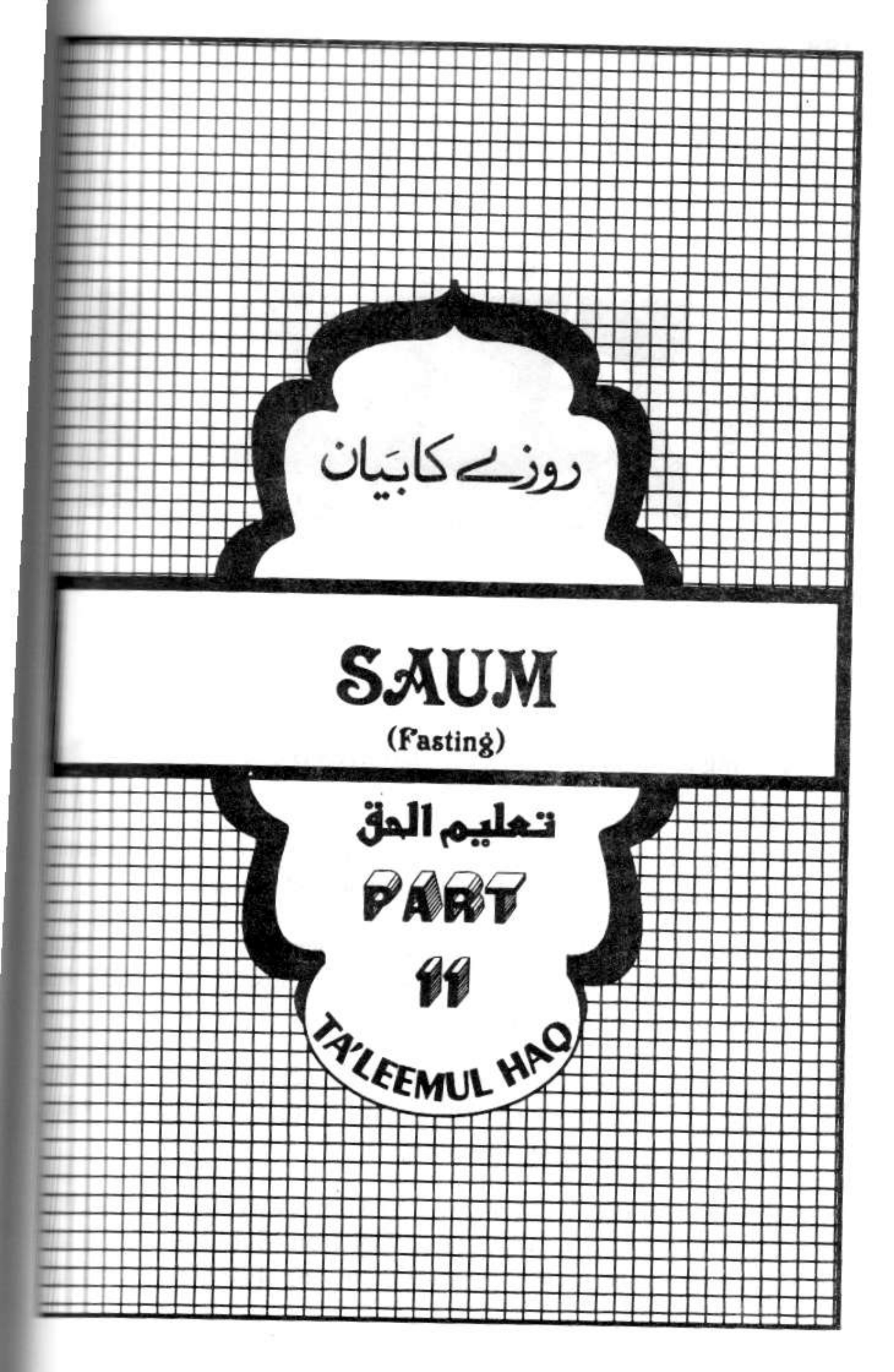
A FEW NOTEWORTHY MASAA-IL



- The trustee of the deceased should pay all the DEBTS as soon as possible.

Isaale Thawaab for the deceased should be made by feeding the poor, by giving Sadaqah, making Istighfaar etc. NO SPECIFIC dates or days such as the third, seventh, eleventh or fortieth are mentioned in Sharee'ah for such devotions. When giving charity on behalf of the deceased, it is desirable to make Niyyah for the fulfilment of Qadhaa Salaat of the deceased.

- The Sharee'at has NOT specified any particular type or colour of clothing that should be worn by those that are bereaved.
- A Mayyit is one who was born ALIVE and then passed away. It must be named and Ghusl, Kafn and Janaazah must be performed.
- A STILL BORN child should be named, given Ghusl and wrapped in a piece of cloth, (NO Kafn) and then buried.
- In the case of a miscarriage, if the limbs are formed, then too, it will be named, given Ghusl, wrapped in a piece of cloth and buried, just as a still born child.
- There is NO Janaazah Salaat for still born babies.
- If the limbs are NOT formed, no name will be given and there will be NO Ghusl. The malformed child should just be wrapped in a piece of cloth and buried.
- If any one of the parents of a dead child is a Muslim, then that child will be regarded as a Muslim. Janaazah Salaat should be performed for that child.
- Janaazah Salaat shall be said for a person that has committed suicide. It is desirable that someone other than the appointed Imaam or reputable person of the community lead this prayer. Janaazah Salaat will be performed for all Muslims, pious or sinful.
- It has been narrated by Hazrat Aboo Hurairah رضي الله عنه that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said: *"One that accompanies the Janaazah of a Muslim with sincerity and with the intention of Sawaab, and remains with it until the Salaat is performed and the Mayyit buried, will return (home) with TWO Qeeraat Sawaab. Of these, one Qeeraat is equal to the mountain of UHUD. A person who only performs the Janaazah Salaat and returns will return with one Qeeraat Sawaab".*
- Women do NOT follow the Janaazah nor do they visit the Qabrastaan.


روزے کا بیان
SAUM
(Fasting)
تعليم الحق
PART
11
TA'LEEMUL HAQ

بسم الله الرحمن الرحيم



1. Fasting in the month of RAMADHAAN is one of the five pillars of Islaam.
2. Fasting in the month of Ramadhaan is FARDH upon every Muslim, male and female who is sane and mature.
3. Almighty Allah has promised great reward for those that Fast, whilst severe punishment is in store for those that do NOT fast in the month of Ramadhaan.
4. Fasting has many physical, moral and social benefits. However, Allah has made fasting compulsory so that we become pious, God fearing and God conscious.
5. Fasting in ISLAAM means to stay away from EATING, DRINKING and COHABITATION from Subha Saadiq (early dawn) to sunset with a Niyyat (intention) of ROZAH (fasting).

TYPES OF FAST

There are Eight types of Rozah. They are as follows:

1. FARDHE MU-'AYYAN:

Fasting for the whole month of Ramadhaan once a year.

2. FARDHE GHAIR MU-'AYYAN:

The duty upon one to keep QADHAA of a Rozah missed in the month of Ramadhaan with or without a valid reason.

3. WAAJIB MU-'AYYAN:

To vow to keep a fast on a specific day or date for the sake of Allah, upon the fulfilment of some wish or desire. (NAZR).

4. WAAJIB GHAIR MU-'AYYAN:

To vow or pledge to keep a fast without fixing any day or date, upon the fulfilment of a wish (Nazr). Those Rozahs which are kept for breaking one's Qasm (oath) also fall under this category.

5. SUNNAT:

Those Rozahs which Rasulullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) kept and encouraged others to keep, eg., fasting on the 9th and 10th of Muharram, and the 9th of Zil Hijjah, etc.

6. MUSTAHAB:

All fasts besides Fardh, Waajib and Sunnat are Mustahab, eg., fasting on Mondays and Thursdays.

7. MAKROOH:

Fasting ONLY on the 9th or 10th of Muharram or fasting ONLY on Saturdays.

8. HARAAM:

It is Haraam to fast on FIVE days during the year. They are Eidul Fitr, Eidul Adhaa and three days after Eidul Adhaa.

THE NIYYAT OR INTENTION



1. The Niyyat (intention) of fasting is NECESSARY. If a person stays away from all those things that break one's fast without a Niyyat, the fast will NOT be valid.

2. It is Not necessary to express the Niyyat verbally as Niyyat means to intend. Thus, the intention at heart will suffice. However, it is better to express the Niyyat verbally also.



3. The time for Niyyat lasts upto midday for Fardhe Mu-'ayyan, Waajibe Mu-'ayyan, Sunnat or Mustahab fasts. The hours of a day are from Subha Saadiq to sunset.

4. The Niyyat for Fardhe Ghair Mu-'ayyan and Waajib Ghair Mu-'ayyan should be made before Subha Saadiq.



DU-'AA AT THE TIME OF BREAKING FAST



روزہ افطار کرنے کی دعاء

اَللّٰهُمَّ لَكَ
اے اللہ میں نے
صُمْتُ وَبِكَ اٰمَنْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ
خاص تیرے لیے روزہ رکھا اور تجھ پر ایمان لایا اور تیرے دیے ہوئے رزق سے افطار کیا

MUSTAHABS IN FASTING



1. To partake of SEHREE (the meal before Subha Saadiq).

2. To delay the Sehree upto a little before Subha Saadiq.

3. To break the fast immediately after sunset.

4. To break one's fast with dry or fresh dates if available. If dates are NOT available, then with water.

5. To make Niyyat at night.





THINGS MAKROOH WHILE FASTING

1. To chew gum, rubber, plastic items or other such things.

2. To taste any article of food or drink and spit it out. If a woman has a very ill-tempered husband, it is permissible for her to taste the food, provided it does Not go down her throat.

3. To collect one's saliva in the mouth and then to swallow it, trying to quench thirst.

4. To delay a bath that has become FARDH knowingly until after Sudha Saadiq.

5. To use paste or tooth powder to clean one's teeth. It is permitted to use a miswaak of any permissible fresh branch or root (tooth stick).

6. To complain of hunger and thirst.

7. To take the water too much up the nostrils when cleaning the nose.
8. To gargle more than necessary.
9. To quarrel, argue, use filthy or indecent words.
10. To backbite, tell a lie and swear etc. are sinful acts even when one is not fasting. Therefore they become even worse when fasting.



THINGS THAT BREAK ONE'S FAST

1. Things that break one's fast are of two kinds. Some make only Qadhaa necessary, whilst others make both Qadhaa and KAFFAARAH compulsory.

(A) QADHAA:

To keep one fast in place of one that breaks, or is broken intentionally.

(B) KAFFAARAH:

To keep one fast after another for <u>SIXTY</u> days CONTINUOUSLY.

However, if a person is unable to keep these 60 Rozas, for some valid reason, eg., continuous sickness, then one has the option of choosing from one of the following four:

1. Feed sixty poor people to their fill for two meals, or
2. Feed one poor person two meals a day, for sixty days; or
3. Give 60 poor persons 3½ lbs. (approx. 1.6kg.) of wheat or its value in cash or food grains;
4. Give to one poor person not less than 3.5 lbs. of wheat, rice or food grains, etc. or its value in cash for sixty days.

THINGS THAT BREAK ONE'S FAST BUT MAKE ONLY QADHAA WAAJIB

1. Anything put by force into the mouth of a fasting person.
2. Water going down the throat whilst gargling, (whilst being conscious of one's fast).
3. To vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However if it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. Putting oil into the ear.
7. Inhaling snuff into the nostrils.
8. Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10. To eat and drink after Subha Saadiq or to break the fast before sunset due to a cloudy sky or a faulty watch, etc., and then realising one's fault.

N.B. Any fast other than a Ramadhaan one, whether broken intentionally or with a good and valid reason, makes ONLY Qadhaa WAAJIB. There is No Kaffaarah for breaking any fast besides that of Ramadhaan.



THINGS THAT MAKE BOTH QADHAA AND KAFFAARAH WAAJIB (For a Roza of Ramadhaan only)

1. Eating, drinking or breaking the fast in any other manner, eg., smoking, etc., without a valid reason, will make both Qadhaa and Kaffaarah necessary.
2. Applying SURMA into the eye or rubbing oil on the head and then, thinking that the fast is broken, to eat and drink intentionally.
3. To drink any kind of medicine intentionally.



THINGS THAT DO NOT BREAK THE FAST

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's OWN saliva.
6. Taking an injection.
7. Applying of Surma (kohl) into the eyes.
8. Taking a bath to keep cool.

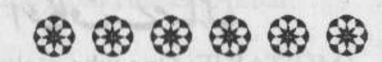
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Applying Itr or perfume. It is NOT permitted to inhale the smoke of Lobaan or Agar Batti whilst fasting. It is also NOT permitted to smoke cigarettes or inhale its smoke.
12. Brushing the teeth without tooth paste or powder, eg., using a Miswaak, etc.
13. A dream which makes Ghusl WAAJIB (necessary) does NOT break the Roza.



PEOPLE EXEMPTED FROM FASTING IN RAMADHAAN



1. Sick people when their health is likely to be badly affected by fasting. They should make up the loss, a day for a day, when they recover after Ramadhaan.
2. A Musaafir, (one who is undertaking a journey of more than 77 kms and does NOT intend staying more than 14 days at his destination). However, it is better for him to fast in Ramadhaan than keep Qadhaa later, provided the journey is NOT a tiresome one.
3. If it is feared that hunger or thirst will lead to death, it is permitted to break one's fast.
4. It is Waajib to keep Qadhaa of a NAFL fast that was broken before completing it.



FIDYAH FOR FAST 

FIDYAH (COMPENSATION)

★ 1. A very old person who does NOT have the strength to fast or a very sickly or diseased person who has NO hope of recovering after Ramadhaan, should give FIDYAH for each fast missed in Ramadhaan.

★ 2. The Fidyah for a fast is similar to that of a missed Fardh or Waajib Salaat, i.e. :

(1) To give 3½ lbs = approx. 1.6 kg of wheat
Or..........7 lbs = approx. 3,2 kg of barley.
(2) Or.....the equivalent of the above in cash or kind.

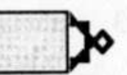
If, however, an old or sick person gains strength or recovers after Ramadhaan, he must keep the missed number of fasts and whatever was given as Fidyah will be a reward for him from Allah Ta'ala.

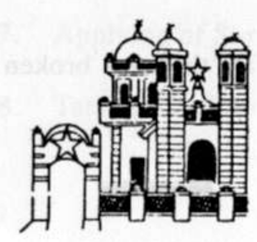
No one is allowed to fast for another (sick or fit) person.

NB: Children should be encouraged to fast, but should not be forced to complete the fast upto sunset if they are unable to bear the hunger or thirst.



I'TIKAAF





I'tikaaf means to enter the Masjid with the Niyyat of residing therein.

اعتکاف کے مسائل

(MU'TAKIF: One who makes I'TIKAAF).



TYPES OF I'TIKAAF: WAAJIB, SUNNAT & MUSTAHAB

1. WAAJIB:

To vow or pledge to make I'TIKAAF (on a fixed day) for the sake of Allah upon the fulfilment of some wish or desire. the least duration of a WAAJIB I'tikaaf is one day and night and it must be accompanied by a fast.

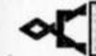
2. SUNNATE MU-AKKADAH:

To reside the last ten nights and days of Ramadhaan in the Masjid is SUNNATE MU-AKKADAH 'ALAL KIFAAYAH, ie. If a person from the community fulfils the obligation of I'tikaaf the entire community will be absolved of this sacred duty. Otherwise all the residents will be sinful of neglecting this SUNNAT of our Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam).

3. MUSTAHAB OR NAFL:

This I'tikaaf can be for any amount of time, even for a few minutes.

No fast (Roza) is conditional for MUSTAHAB or NAFL I'tikaaf.



CONDITIONS OF I'TIKAAF:-



1. Islaam.
2. Sanity, i.e. a person should not be mad.
3. Taharat. To be free from Hadase Akbar.
4. Niyyat. Intention.



THINGS PERMITTED DURING I'TIKAAF

1. Eating.
2. Sleeping.
3. Discussing matters of Deen or necessary talk.
   It is MAKROOH to observe complete silence as a form of IBAADAT (Worship).





ONE IS PERMITTED TO LEAVE THE MUSJID:

1. For WAAJIB Ghusl.
2. For Wudhoo'.
3. To answer the call of nature (toilet).

★ **LEAVING THE MUSJID** without a valid Shar-'ee reason will nullify the I'tikaaf.



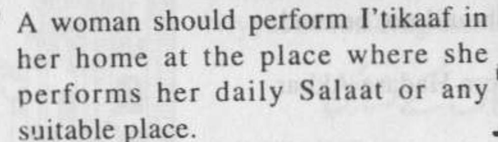
THINGS TO DO DURING I'TIKAAF:

A Mut'takif should engage himself in:

1. Ibaadat.
2. Recital of the Holy Qur'aan.
3. Nafl Salaat and Zikr.
4. Durood Shareef and Istighfaar.
5. Remembrance of Allah Ta'aala.
6. Learn or teach the knowledge of deen.



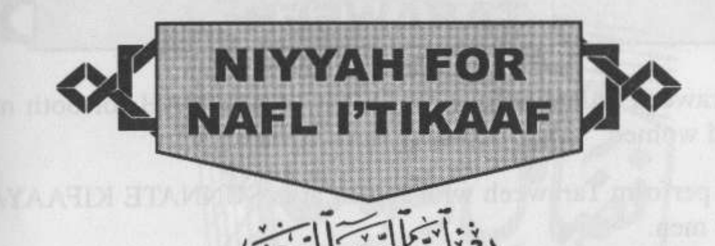
I'TIKAAF FOR WOMEN:





❁ A woman should perform I'tikaaf in her home at the place where she performs her daily Salaat or any suitable place.

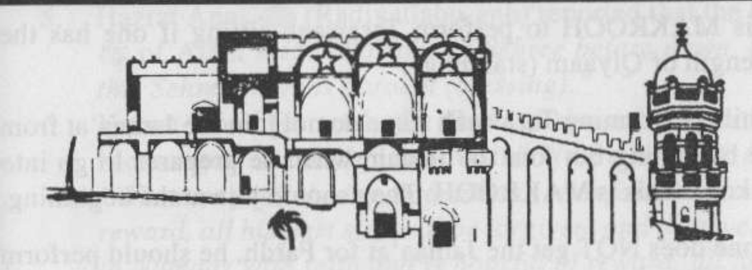
NIYYAH FOR NAFL I'TIKAAF



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نَوَيْتُ الْاِعْتِكَافَ لِلّٰهِ عَزَّوَجَلَّ مَادُمْتُ فِي الْمَسْجِدِ

I intend making I'tikaaf for Allah, the High, the Glorious, till I remain in the Musjid.





TARAWEEH

- Taraweeh Salaat is SUNNATE MU-AKKADAH for both men and women.
- To perform Taraweeh with Jamaa'at is SUNNATE KIFAAYAH for men.
- If a person performs Taraweeh at home whilst Taraweeh is being performed at the Masjid, he will NOT be sinful. However, if all the neighbours perform their Taraweeh alone at home, then all will be sinful because of neglecting the Jamaa'at.
- The time for Taraweeh is from after Esha Salaat to a little before Subha Saadiq. It can be performed either before or after the Witr Salaat.
- If one has missed a few Rak'aat of Taraweeh and the Imaam has commenced the Witr, then this Muqtadee may join for the Witr and complete the remainder of his Taraweeh thereafter.
- 20 Rak'aat with 10 Salaams are MASNOON, i.e. one should have a Niyyat for 2 Rak'aat of Taraweeh each time. After every four Rak'aat it is Mustahab to sit a while and take a rest.
- One may remain silent or recite the Qur'aan Shareef or Tasbeeh in a low voice or say Nafl Salaat separately during the period of rest after every four Rak'aat.
- It is MAKROOH to perform Taraweeh sitting if one has the strength of Qiyaam (standing).
- While performing Taraweeh some do not join the Jamaa'at from the beginning but join the Imaam when he prepares to go into Rukoo'. This is MAKROOH. They should join at the beginning.
- If one does NOT get the Jamaa'at for Fardh, he should perform his Fardh alone and then join the Jamaa'at for Taraweeh.



VIRTUES OF FASTING

1. Hazrat Aboo Hurairah (Radiyallahu-anh) reported that the Apostle of Allah said: *"When Ramadhaan comes, the doors of Heaven are opened and the doors of hell are closed, and the devils are put in chains and the doors of Mercy are opened."*
2. The Holy Prophet Muhammad (Sallallahu-Alaihi-Wa-Sallam) said: *"The fragrance of the mouth of a fasting person is more pleasant to Allah than the smell of musk."*
3. Hazrat Sahl bin Saad (Radiyallahu-anh) reported that Rasulullah (Sallallahu-Alaihi-Wa-Sallam) said: *"In Paradise there are eight doors of which there is a door named RAYYAAN. None but those that fast will enter it."*
4. Hazrat Aboo Hurairah (Radiyallahu-anh) reported that Rasulullah (Sallallahu-Alaihi-Wa-Sallam) said: *"Whoever breaks fast on one day of Ramadhaan without excuse or illness, his fasting of his whole age (life) will not compensate it."*
5. Hazrat Anas (Radiyallahu-anh) reported that the Messenger of Allah said: *"Partake of Sehree before dawn, because in this Sehree there is barakat (blessing)."*
6. Hazrat Aboo Hurairah (Radiyallahu-anh) reported that the Messenger (Sallallahu-Alaihi-Wa-Sallam) of Allah said: *"Whoever fasts during Ramadhaan with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in Namaaz with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in Namaaz during the*

blessed night with faith and is hopeful of reward, all his past sins will be forgiven."



THERE ARE SIX DUTIES IN FAST KNOWN AS SUNNATS



1. Partake of Sehree or predawn meals.
2. To break fast immediately after sunset.
3. To read Taraweeh Salaat at night.
4. To feed the poor and hungry.
5. To increase the reading of the Holy Qur'aan.
6. To observe I'tikaaf within the Musjid during the last ten days of Ramadhaan.



FASTING TEACHES SYMPATHY FOR THE HUNGRY



Fasting is the only method whereby the pangs of hunger, the ever present companion of the poor, are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and distressed. It also gives rise to the thought of how people will fare on the day of Resurrection, when the greatest urge of hunger and thirst will be felt.



DON'TS OF RAMADAAN AND AT ALL TIMES.



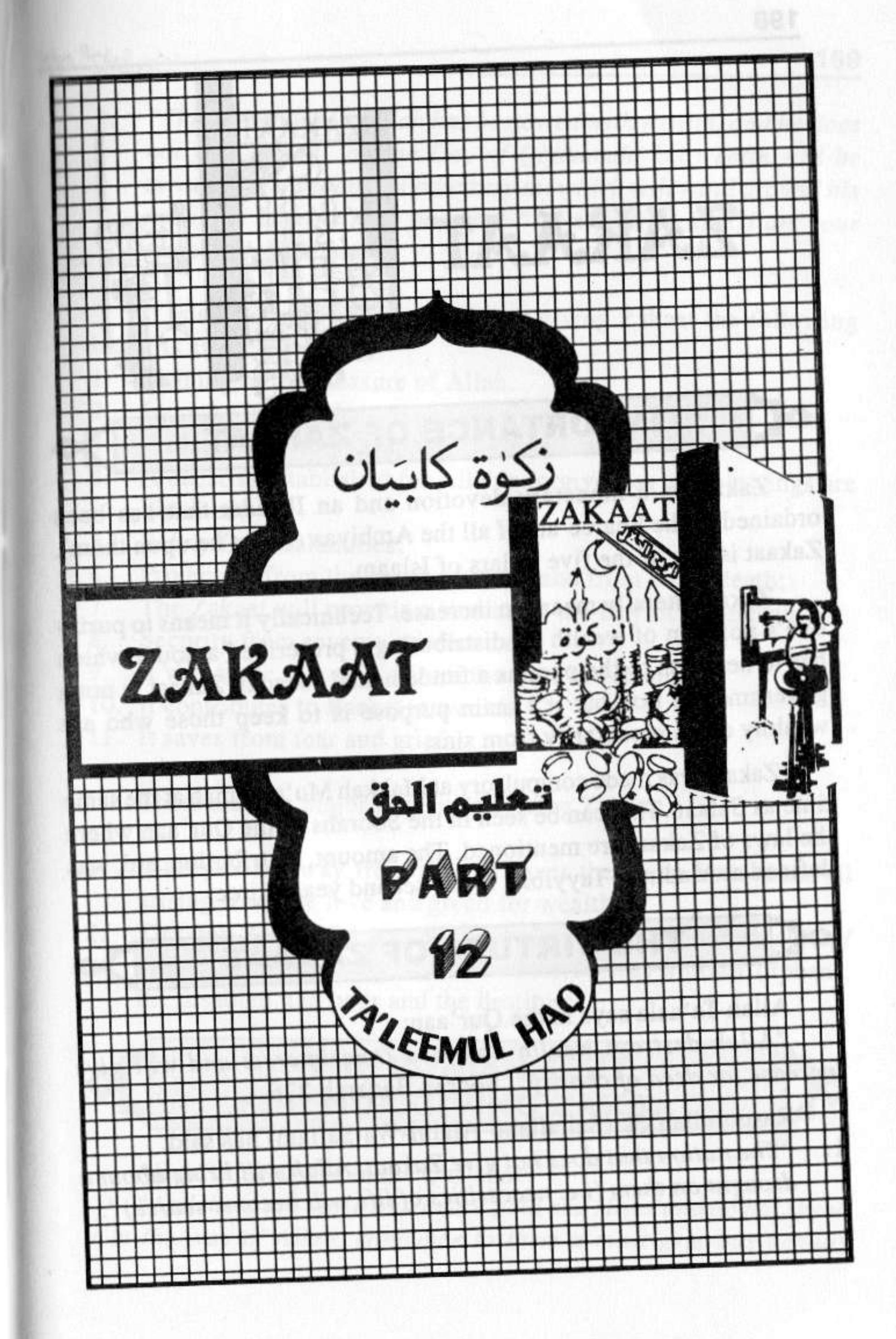
*1. Don't speak without purpose.
*2. Don't be vulgar or rude.
*3. Don't be irritable.
*4. Don't tell lies.
*5. Don't backbite.
*6. Don't argue or fight.
*7. Don't be boastful and arrogant.
*8. Don't swear.
*9. Don't eat doubtful food at IFTAAR.
*10. Don't look at undesirable things.
*11 Don't listen to objectionable speech.
*12. Don't gossip.
*13. Don't commit any sins.

QUESTIONS

1. Explain the term MUHTADAR.
2. How should a Muhtadar be made to lie (the Sunnat method)?
3. If possible, which Soorahs should be recited in the presence of the Muhtadar?
4. What is Talqeen?
5. What are the signs of a person nearing his end?
6. Mention the ten important things to be carried out after a person has passed away.
7. What are the requirements for a male and female Kafn?
8. What are the requirements for the Kabr?
9. Draw sketches and explain the two different types of Qabrs.
10. It is (Makrooh, Haraam, Mustahab) to have ones grave prepared during ones lifetime.
11. Write down all the requirements for Ghusl.
12. If there are no women, can the husband perform the Ghusl of his wife?
13. How should the Kafn be put on for the male?
14. Is it permissible to include any Du'aa, Aayat or any other charter in the Kafn?
15. Is it permissible for Ghair Mahram women to see the face of any male?
16. Can the Janaazah Salaat be performed in the Musjid?
17. The Janaazah Salaat is (Fardhe Ain, Fardhe Kifaayah, Sunnat) on all Muslim males.
18. Mention the Fardh of Janaazah Salaat.
19. How should late comers join and complete the Janaazah Salaat?
20. How should the Qabr be shaped?
21. What is Ta'ziat?
22. What are the points to be noted during Ta'ziat?
23. Is it necessary to set aside a specific day to visit the Qabrastan?
24. Mention the Soorahs preferable to be recited at the Qabrastan.
25. What is 'IDDAT and what is the period of Iddat?
26. Who is a Mayyit? Is a still born child called a Mayyit? Should it be given Ghusl?

QUESTIONS

1. Outline the five pillars of Islaam.
2. What does fasting mean to a Muslim?
3. Mention the eight different types of fasts.
4. Explain the first four of the above.
5. When is it: a) Sunnat, b) Mustahab, c) Makrooh and d) Haraam to Fast?
6. What will happen if a person did not make an intention to fast?
7. Mention the time for the Niyyat.
8. Mention 3 Mustahabs in Fasting.
9. Mention 6 acts Makrooh whilst fasting.
10. Things that break ones fast are of .... types. Mention and explain them.
11. Explain the terms Qadhaa and Kaffaarah.
12. Mention all the items that break ones fast but only make Qadhaa Waajib.
13. If a person intentionally broke his Sunnat Roza, will Kaffaarah become Waajib? Why?
14. Mention the items that make Qadhaa and Kaffaarah Waajib.
15. Mention 7 items that do not break ones Fast.
16. How many types of people are exempted from fasting?
17. Explain the Fidyah for a Fast.
18. If a sick person, who has already given Fidyah, recovers from his illness, what should he do?
19. If a person is sick, can another person fast on his behalf?
20. Mention the 3 types of I'tikaaf.
21. Mention the conditions of I'tikaaf.
22. Which acts are permitted during I'tikaaf?
23. What will happen if a person leaves the Musjid without any valid Shar'ee reason?
24. Where should a woman make I'tikaaf?
25. Taraweeh Namaaz is (Fardh, Sunnate Muakkadah, Waajib) for (men only, women only, both).
26. How should one read the Tasbih after every four Rak'aat?
27. How is it to perform Taraweeh seated?
28. Mention 3 virtues of Fasting.
29. Mention 4 Sunnats of Fasting.
30. What does fasting teach a Muslim?
31. Mention 7 "Don'ts" of Ramadhaan.









IMPORTANCE OF ZAKAAT

Zakaat is a monetary devotion and an Ibaadat that has been ordained in the Sharee'ats of all the Ambiyaa (Peace be upon them). Zakaat is one of the five pillars of Islaam.

Zakaat literally means to increase. Technically it means to purify one's position of wealth by distributing a prescribed amount which has to be given to the poor as a fundamental Ibaadat. Zakaat is not a governmental tax, but it's main purpose is to keep those who are wealthy clean monetarily from sins.

Zakaat was made compulsory at Makkah Mu'azzamah at the same time as Salaat. This can be seen in the Soorahs of the Qur'aan where the laws of Zakaat are mentioned. The amount, distribution, etc. was defined at Madinah Tayyibah in the second year Hijree.

THE VIRTUES OF ZAKAAT

Allah Ta'aala says in the Qur'aan;

"Allah destroys wealth obtained from interest and will give increase for deed of charity". Soorah Baqarah:276

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has said;

1. *"The nation that does not give Zakaat, Allah will bring about a drought on them (i.e. necessities of life will become scarce)"*.

2. *"The person whom Allah has bestowed with wealth, and he does not give Zakaat, on the Day of Qiyaamah, his wealth will be turned into a venomous bald serpent which will wind around his neck and bite his jaws and say: "I am your wealth, I am your treasure"*. Bukharee

It is stated in the Hadeeth that by giving Zakaat the following benefits are derived:

1. Gaining of the pleasure of Allah.
2. Increase in wealth;
3. Protection from losses;
4. A cause is established for Allah's forgiveness and blessings are obtained;
5. Safety from calamities;
6. Protection from the wrath of Allah and from a bad death;
7. The Zakaat will provide a shelter on the Day of Judgement;
8. Security from seventy misfortunes;
9. It will serve as a shield from the fires of Jahannam;
10. It contributes to Barkat in wealth.
11. It saves from fear and grief.

There are two major benefits of giving Zakaat:

1. It keeps one away from sin and saves the giver from moral ill arising from the love and greed for wealth;
2. Through Zakaat the poorer class, (those who are not capable of providing for themselves) are cared for, such as widows, orphans, the disabled, the poor and the destitute.



THE PUNISHMENT FOR NOT GIVING ZAKAAT



Allah Ta'aala says in the Qur'aan:

"And there are those who hoard gold and silver and do not spend it in the way of Allah, announce to them a most grievous penalty

(when) on the Day of Qiyaamah heat will be produced out of that wealth in the fire of Jahannam, then with it they will be branded on their foreheads and their flanks and backs. (It will be said to them). This is the treasure which you hoarded for yourselves, taste then the treasure that you had been hoarding". Soorah Taubah:34



ON WHOM ZAKAAT IS FARDH



Zakaat is Fardh upon a person if:

1. He is a Muslim;
2. He is an adult;
3. He is a sane person;
4. He is a free person - not a slave;
5. He owns wealth intended for trading to the value of Nisaab:

Furthermore the wealth should be:

a. Fully owned by him;

b. In excess of his personal needs (clothing, household furniture, utensils and cars etc. are termed as articles of personal use);

c. It should be possessed by him for a complete lunar year;

d. Of a productive nature from which he can derive profit or benefit such as merchandise for business, gold, silver, livestock, etc.

There is no Zakaat on effects that are not of a productive nature even if these are in excess of one's needs, such as cars, utensils, furniture etc., if such items are not intended for trade.



Zakaat is Fardh. Any person who denies it being Fardh (compulsory) loses his Imaan. However if he recognizes Zakaat being Fardh but neglects this duty he will be termed a Faasiq (Transgressor).



TYPES OF WEALTH ON WHICH ZAKAAT IS FARDH



1. Zakaat is Fardh on gold and silver, be it in the form of bullion, jewellery, cash, bank notes, utensils or any other form. The value of these should be equal to the amount which is shown under Nisaab rate.

2. If the gold possessed is not equal to the value of 87,48 grams, or silver possessed is not equal to the value of 612,36 grams, but the value of both combined is equal to the value of either the Nisaab of gold or silver, then Zakaat will be Fardh.

3. In the event of an article not being of pure gold or pure silver, but containing a mixture of other metals and the gold or silver is more than the other metal, it will be regarded as gold or silver and Zakaat on this will be Fardh. But in the case where the metal is of greater quantity than either the gold or silver, Zakaat will not be Fardh on that article.

4. If a person has 620 grams of silver (which is more than the Nisaab) and before a whole year has elapsed he acquires 50 grams of gold (which is less than the Nisaab) then the value of this gold must be added to the value of the silver, and thereafter the Nisaab reckoned. The two must not be reckoned separately, as this will be a cause of avoiding Zakaat.

5. Zakaat is Fardh on merchandise for business, equal to the value of Nisaab.

6. Zakaat is Fardh on livestock.

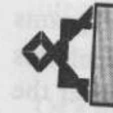
7. Zakaat is Fardh on the income of properties if it is equal to the value of Nisaab.

8. Zakaat is Fardh on the income derived from a hiring business, such as crockery, motor cars, vans, trucks etc.



TYPES OF WEALTH ON WHICH ZAKAAT IS NOT FARDH

1. Zakaat is not Fardh on any other metal besides gold and silver.
2. Zakaat is not Fardh on fixtures and fittings of a shop, motor car, truck or any delivery vehicle etc., which is used in running a business.
3. There is no Zakaat on diamonds, pearls, other precious or semi - precious stones which are of personal use. Zakaat is payable on the gold or silver used in making jewellery with diamonds, pearls, etc. There is no Zakaat on imitation jewellery.
4. There is no Zakaat on any number of living quarters, household furniture, crockery, personal clothing, whether they are in use or not. However, Islaam does not justify extravagance.
5. There is no Zakaat on a person whose liabilities exceed or equal his assets.
6. A person has R300-00, but owes R200-00. Zakaat is due on the remaining R100-00.



ANIMALS ON WHICH ZAKAAT IS FARDH

1. It is compulsory to give Zakaat on camels, cattle, water baffaloes, goats and sheep, (any such animal that can be slaughtered for Qurbaanee in terms of Sharee'at) when they:
   a. graze on the open veld for the greater part of the year and are not stall fed;
   b. are kept for milk, breeding or fattening.
   Such animals are termed 'Saa-imah'.
2. Zakaat on Saa-imah animals is calculated on number and not value therefore stud or thoroughbred animals and crossbred animals are treated alike for Zakaat purposes.

3. Where animals are kept for trade, Zakaat will be calculated and given as is done in commercial establishments. (i.e. on the monetary value of each animal) The Nisaab is the same as that of trading.
4. If one has a mixed flock of goats and sheep and the number of each kind individually makes Zakaat applicable then the Zakaat of each respective group will be given from its own kind.
5. When the number of each type of animal individually does not make Zakaat binding, but the total of both kinds does amount to the Nisaab then Zakaat will be given from the type of animal that is greater in number.
6. If both are equal in number, one has the option of choosing the Zakaat animal from whichever kind he desires. It must be noted that the Zakaat animal should be of a good quality.



ANIMALS ON WHICH ZAKAAT IS NOT FARDH



1. Animals that are stall fed for six months of the year and then left to grace on the veld for the remainder of the year are not 'Saaimah' and thus no Zakaat will be liable on their owner.
2. There is no Zakaat payable on animals which are reared for riding or for drought purposes or for one's own use or consumption.
3. There is no Zakaat on wild game.
4. There is no Zakaat on horses, donkeys and mules if they are not for trade.
5. There is no Zakaat on a herd which consists of calves only i.e. until they reach a capable age of breeding. If such a herd has one animal that could be used for breeding, then Zakaat will have to be given on all of them. In this case that particular full grown animal will have to be given as Zakaat. If this animal which is capable of breeding dies, then Zakaat will still be necessary on

the rest of the herd of calves.

6. Zakaat is not applicable on sheep that are less than twelve months old.



NISAAB AND RATE OF ZAKAAT

The amount of wealth which makes one liable for Zakaat is called Nisaab.

The payment of Zakaat is compulsory on the excess wealth or effects which is equal to/or exceeds the value of Nisaab, and which is possessed for a full Islaamic year. If such wealth decreases during the course of the year, and it increases again to the value of the Nisaab before the end of the year, the Zakaat then must be calculated on the full amount that is possessed at the end of the year.

The Nisaab of gold and silver fixed by Rasoolullah ﷺ is as follows:

NISAAB		GRAMS	TOLAS	GRAINS	TROY OZ
Gold	20 Mithqaals	87.48	7.5	1350	2,8125
Silver	200 Dirhams	612,36	52,5	9450	19,6875

The rate of Zakaat which was fixed by Rasoolullah ﷺ is 2,5% (1/40) i.e. 2,5 cents in a rand.

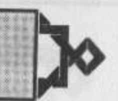


THE TIME AND NISAAB OF ZAKAAT FOR LIVESTOCK

1. The owner must have possession of animals for one lunar year before Zakaat becomes Fardh.
2. The Nisaab for Saa-imah animals is governed by the number of animals in ones ownership and not by the monetary value of each animal. (Refer to tables for detail)



TABLE OF ZAKAAT FOR SHEEP AND GOATS



The Nisaab (minimum number) when Zakaat becomes applicable is forty animals which are more than twelve months old. There is no Zakaat if the number is less than forty.

Number	ZAKAAT
	1 year old
40-120	1 animal
121-200	2 animals
201-399	3 animals
400	4 animals

Thereafter for each additional hundred, one sheep that is one year old must be given as Zakaat.

TABLE OF ZAKAAT FOR CATTLE AND WATER BUFFALOES

The Nisaab when Zakaat becomes applicable for the above is thirty animals. There is no Zakaat if the number is less than thirty.

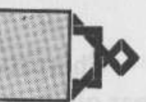
Number	ZAKAAT	
	1 year old	2 year old
30-39	1 animal	
40-59		1 animal
60-69	2 animals	

Thereafter, in every thirty animals, one, 1 year old animal should be given; and in every forty, a 2 year old animal should be given as Zakaat.

Example:

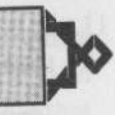
Number	ZAKAAT	
	1 year old	2 year old
70	1 animal	1 animal
80		2 animals
90	3 animals	
100	2 animals plus 1 animal	
110	1 animal plus 2 animals	
120	4 animals or 3 animals	

THE NIYYAT (intention) OF ZAKAAT



1. It s Fardh to form a niyyat for the fulfilment of Zakaat.
2. When giving Zakaat to a needy person, the niyyat should be that, *"I am giving this as Zakaat"*. If the niyyat is not made the Zakaat will not be valid.
3. It is not necessary to reveal to the needy person to whom Zakaat is given that the cash or kind which is being given to him is Zakaat.
4. When one has put aside an amount for Zakaat with the intention that he will give it to the needy, and at the time of giving Zakaat he forgets to make the niyyat, the Zakaat will still be valid.
5. If one gives a deserving person some money as a gift but makes the niyyat of Zakaat, the Zakaat will be valid.

THE METHOD OF DISTRIBUTING ZAKAAT



1. Zakaat is Fardh at the rate of 2,5%.
2. Zakaat should be given as soon as possible after it becomes due. It is possible that death could occur and thus lead to failure in fulfilling ones obligations.
3. A poor man cannot be paid for his work from Zakaat, nor can Zakaat be given in payment of anyones services, except when an Islaamic government pays salaries to persons appointed by the government to collect Zakaat.
4. Zakaat will only be valid if the recipient is made the owner of that amount.
5. Zakaat cannot be given or used for the construction of a Musjid, Madrasah, hospital, a well, a bridge or any other public amenity.
6. Poor students can be given a bursary from Zakaat. If the student is of an understanding age, the Zakaat must be given to him personally; and if he is not of an understanding age, then his Shar'ee Wakeel (parents or legal guardian) must be given possession of the amount.
7. Zakaat can be paid in kind from the same merchandise on which it is due, or alternatively, it could be paid in cash. It is of vital importance to ensure at all times that the recipient is made the OWNER of the Zakaat.
8. Authority can be delegated to another person or organisation for the distribution of Zakaat in order that it be utilised in accordance with the laws of Zakaat.
9. If a person requests someone to give a certain amount on his behalf as Zakaat, and that sum is given out, then that Zakaat will be valid. The sum given will be a debt upon the one who made this request.
10. If an agent is given Zakaat for distribution, and he does not distribute it then the Zakaat will not be regarded as fulfilled, and the sin of not discharging the obligatory duty of Zakaat will remain a burden on whom it was Fardh.

11. It is Afdhal (best) to give one's Zakaat when it is due, rather than wait for Ramadhaan.



TO WHOM ZAKAAT CAN BE GIVEN (Masaarif)

The recipients of Zakaat according to the Holy Qur'aan are as follows:

"Zakaat (contributions of cash money, merchandise, animals etc.) are for the poor and the needy; and those who collect them; for those whose hearts are to be reconciled; and to free the captives and the debtors; and for the cause of Allah Ta'aala; and for the wayfarer; A duty ordained by Allah Ta'aala. Allah Ta'aala is Knowing, Wise". (Soorah Taubah:60)

- **FUQARAA:** People who are poor and who possess more than their basic needs but do not possess wealth equal to Nisaab.
- **MASAAKEEN:** People who are destitute and extremely needy to the extent that they are forced to beg for their daily food ration.
- **AL 'AAMILEEN:** Those persons who are appointed by an Islaamic Head of State or Government to collect Zakaat. It is not necessary that this be a needy person.
- **MU ALLAFATUL QULOOB:** Those persons that have recently accepted Islaam and are in need of basic necessities. Such persons would benefit from encouragement and assistance by the Muslims which would help strengthen their faith of Islaam.
- **AR RIQAAB:** Those slaves that are permitted to work for renumeration and have an agreement with their masters to purchase their freedom on payment of fixed amounts.
- **AL GHAARIMEEN:** Those persons that have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any un-Islaamic or sinful purpose.

- **FEE SABEELILLAH:** Those persons that have to carry out a Fardh deed which has become obligatory on them and subsequently (due to loss of wealth) are unable to complete that Fardh.

★ **IMPORTANT:** A common misunderstanding about the term Fee Sabeelillah has misled many to believe that this includes all types of charitable deeds. The Commentaries of the Holy Qur'aan and Ahaadeeth of Rasoolullah ﷺ do not support this view.

- **IBNUS SABEEL:** Those persons who are Musaafirs (travellers in view of Sharee'at) and during the course of their journey do not possess basic necessities, though they are well to do at home. They could be given Zakaat in order to fulfill travel needs to return home.

★ **IMPORTANT:** All the above mentioned recipients excluding Al Aamileen must be those who do not possess the Nisaab.

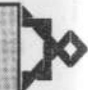
1. It s not Jaa-iz (not permissible) in the Sharee'at to give Zakaat to a person who owns merchandise or wealth in excess of his needs to the value of Nisaab nor is it Jaa-iz for such a person to accept Zakaat.
2. A person that does not own an amount equal to the value of Nisaab is known as Faqeer. This person could be given Zakaat and it is permissible for him to accept Zakaat.
3. A person owns wealth which in value exceeds the amount of Nisaab, but this wealth is not intended for business nor does he require it for his daily needs. Such a person is regarded as well to do and should not be given Zakaat.
4. The books of a scholar or tools of a tradesman are among his necessities, irrespective of their value. Besides these if he does not own wealth equal to Nisaab he could be given Zakaat.
5. When giving Zakaat, Sadaqah etc. one's poor and needy relatives should be given preference. To avoid embarassing them it should be given to them without mentioning that it is Zakaat or Sadaqah.
6. There is great Sawaab in giving Zakaat to poor persons who are

striving in the way of the Deen or those who are engaged in religious knowledge, or to religious institutions where poor or needy students are being cared for. Care should be taken that only such institutions are given Zakaat where it is used according to the Sharee'at.

7. A child of a wealthy father cannot be given Zakaat. When such a child becomes mature in age, and does not own wealth to the value of Nisaab, he may then be given Zakaat.
8. **ZAKAAT CAN BE GIVEN TO A:**
   * brother, sister,
   * nephew, niece, (brothers and sisters children)
   * uncle, aunt, (both paternal and maternal)
   * step-grandfather, step-grandmother,
   * father-in-law, mother-in-law,

   PROVIDED THEY DO NOT POSSESS NISAAB.

PERSONS THAT CANNOT BE GIVEN ZAKAAT



1. Zakaat cannot be given to Banoo Haashim. The Banoo Haashim are all the children of Sayyadatina Faatima RA, all members of Rasoolullah ﷺ's family and wives (Radiyallahu anhunna).
2. Zakaat cannot be given to parents, grandfather etc. In the same manner one's children and grandchildren, cannot be given Zakaat, a husband and wife cannot give Zakaat to each other.
3. Zakaat contributions cannot be given to such institutions or organisations who do not give the rightful recipients (Masaarif) possession of Zakaat, but instead use Zakaat funds for construction, investment or salaries.
4. Zakaat cannot be given to non-Muslims. The same ruling applies to Waajib Sadaqah i.e. Sadaqatul Fitr, Kaffaarah, Ushr and Nazr. Nafl Sadaqah could be given to non-Muslims.
5. If one cannot determine whether the recipient is needy or not, then it is better to make certain before giving him Zakaat. If

Zakaat is given without inquiry and subsequently it is known that the recipient is wealthy the Zakaat is not valid. It has to be given again.

6. Zakaat will not be fulfilled by purchasing books for an institution, or land purchased for public utility and made Qakf.
7. Zakaat cannot be used for the Kafn of a deceased person who has no heirs, because at that time he/she cannot become the owner.
8. A deceased person's debt cannot be paid from Zakaat.



WHEN IS ZAKAAT FARDH ON A CREDITOR



A person is obliged to give Zakaat on money or valuable owing to him, whether it be a loan or a business debt. This applies only if the debtor acknowledges that he owes the amount or promises to pay it; or if on the contrary he refutes the claim, and there are witnesses or documentary proof to support such claim by which it could be recovered through a judiciary.

Loans are basically of three types:

1. QAWEE (Secure Loan)



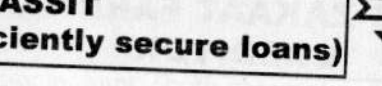
(a) If cash, gold or silver has been given as a loan or when merchandise has been sold on terms and the payment is received after a year or two; and the value of the amount owing is that of Nisaab, then this is called a Qawi loan, and therefore, Zakaat for those years prior to payment will be Fardh.

(b) In the case where this loan is repaid in instalments, if the repayment received equals to one fifth (20%) of the Nisaab, Zakaat of this one fifth becomes Fardh. If several years have passed, then Zakaat must be given for all the past years. Zakaat of the past years has to be calculated annually in units, each unit being twenty percent of the Nisaab.

Government bonds are of this category and Zakaat has to be paid on recovery of this loan as described above.

(c) If any such loan is not equal to Nisaab then Zakaat will not be Fardh; but if this loan together with other excess wealth which is in ones possession when combined becomes equal to Nisaab, then Zakaat will be Fardh on the combined total of both amounts.

2. MUTAWASSIT (Insufficiently secure loans)



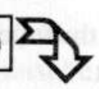
(a) If a loan is not cash, gold, silver or merchandise (as mentioned in 1. (a) above) but in personal effects sold (old clothes, house-hold items, etc) or is a property which was sold and the value of it is that of Nisaab, then it is called a Mutawassit loan. Thus Zakaat for those years prior to payment will not be Fardh.

(b) If this loan is equal to or in excess of Nisaab and is fully recovered after several years, then Zakaat on that amount is not Fardh for all the past years. However, if anyone in such an instance gave Zakaat, then such an act is rewarded by Allah Ta'aala.

(c) In a case where the repayment is made in instalments, then Zakaat will only be Fardh if the repayment is equal to Nisaab and is retained for a full Islaamic year.

(d) If the instalment received is less than Nisaab, but one is in possession of other wealth on which Zakaat is due (ie. Nisaab on which a year has elapsed), then this instalment must be added to the wealth, and Zakaat must be given on the total. It is not necessary for a year to pass over this instalment that is received.

3. DHA'EEF (Insecure loan)



(a) If money owing to one, is not in lieu of cash, gold, silver, merchandise or personal effects or property which is sold; but is due to outstanding inheritance, bequests, Mehr (dowry), salary etc, then it is called a Dha'eef loan.

(b) Zakaat will become Fardh when these monies are recieved and they are equal to or in excess of Nisaab, and further that they are retained for a full Islaamic year. There is no Zakaat for the years that have passed before receiving these amounts.

(c) There is no Zakaat on Provident and Pension funds. Zakaat must only be paid on these amounts after they are received from such funds provided the amount is equal to or in excess of the Nisaab and is retained for a full Islaamic year.

⊛ **Note:** Some Ulamaa have categorized these funds as Qawee or Mutawassit loans, and thus Zakaat becomes obligatory on the contributions for the past years as well. It is therefore advisable that as a precautionary measure Zakaat should be paid for the past years on these as well.

ZAKAAT ON MERCHANDISE



1. Articles that are purchased for resale are referred to as merchandise. The Nisaab for Zakaat on merchandise is the same as that for cash, i.e. if the value of the articles is equivalent to the value of 87,48 grams of gold (7,5 tolas = 1350 grains = 2,8125 troy ounces) or 612,36 grams of silver (52,5 tolas = 9450 grains = 19,6875 troy ounces), or more, then it will be Fardh to give Zakaat at the rate of 2.5% or one fortieth.

2. Zakaat is Fardh on the following items when drawing up a balance (calculating) sheet:

   a. Stock in trade;

   b. Goods in transit; (which have been paid for)

   c. Cash on hand;

   d. Outstanding cash and loans; (when repaid and if they are equal to Nisaab)

   e. Cash at bank;

   f. Savings account;

   g. Fixed deposits;

   h. Sundry outstanding; (when repaid and if they are equal to Nisaab)

   i. Claims; (acknowledged)

   j. Other savings - household balance; sundry cash.

3. All these must be added as one amount, and after subtracting the creditors amount and/or any other liabilities, the balance which is the profit must be added to the capital. Zakaat must then be given on this combined figure.

4. Zakaat should be given on the capital that exists at the end of the lunar year, which includes the profit, eg. at the beginning of the year the capital is R2000-00. When the year ends a profit of R500-00 is shown. Zakaat must be given on R2500-00.

5. If a bad debt is recovered and it is equal to or exceeds the Nisaab, then Zakaat on all the past years must be given.

6. If one has various different types of merchandise, then the total value of all the goods should be calculated. If it is equal to or exceeds the value of Nisaab then it will be necessary to give Zakaat.

7. At the beginning of the year if one has the full Nisaab and during the year that amount decreases and by the end of the year possession of the full Nisaab is regained then it will be Waajib to give Zakaat on this amount.

8. If one mixes Halaal and Haraam merchandise and the amount is equal to or exceeds the Nisaab at the end of the year then it will be necessary to give Zakaat.

9. It is customary to write the price paid for the merchandise at stock figures. Zakaat should NOT be calculated on these stock figures. For Zakaat purposes CURRENT PURCHASE VALUE of the merchandise should be calculated.

10. If a few persons are partners in a company and if any one share of the partners is equal to or exceeds Nisaab then it will be necessary for that partner to give Zakaat.

11. Stock for Zakaat purposes must be calculated according to the Islaamic (lunar) year.

12. Zakaat is Fardh at the ruling price on shares held in a company at the end of every Islaamic year. As machinery, land, fixtures and fittings, furniture, buildings etc. are exempt from Zakaat, one is allowed to subtract these from the total assets. This could be obtained from the company's annual report, for example, if one has shares worth R100-00 and the machinery, land etc, are

worth 5% of the total assets of the company, then deduct R5-00 for machinery, land, fixtures and fittings, furniture and buildings (the exempted Zakaat items). Thereafter deduct the liabilities of the company proportionately to the percentage of shares held, and the Zakaat must then be calculated on the balance.

13. When Zakaat is given on a capital amount once, and thereafter if this same amount remains with the owner till the following year then Zakaat will be due again. Zakaat will be Fardh repeatedely after every Islaamic year has elapsed.

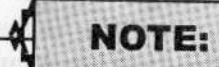


DECREASE IN WEALTH BY THE END OF THE ISLAAMIC YEAR



1. If Zakaat on wealth has not been given at the end of the Islaamic year, and all that wealth either gets lost or stolen, then such wealth is exempted from Zakaat. If one deliberately gives away or destroys his wealth then Zakaat still remains Waajib.

2. After a full Islaamic year has elapsed, and incidentally without the niyyat of Zakaat if one gives away all his wealth to charity, then that amount of wealth is exempted from Zakaat. In a case where he only gives away part of that wealth, then Zakaat will be due on the remainder if it is equal to Nisaab.



NOTE:

If a person is obliged to pay Zakaat on R10 000, namely the sum of R250 and he sets aside this amount with a view to paying his Zakaat. This sum of R250 is thereafter lost or stolen resulting in the Zakaat obligation not being discharged. If the Zakaat payer dies after setting aside the sum of R250, it will constitute part of his estate to be transmissible to his heirs.

قربانی اور عقیقے کا بیان

QURBANEE

AND AQUEEQAH

تعلیم الحق

PART 13

TA'LEEMUL HAQ



It is not their meat, nor their blood that reaches Allah: it is your piety that reaches Him.

THE FIRST TEN DAYS OF ZUL HIJJAH

Hazrat Ibn Abbaas ﷺ relates that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said: *"On no other days are good deeds more liked by Allah than on these days meaning the first ten days of Zul Hijjah"*. The Sahaabah ﷺ asked: *"O Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam), not even Jihaad in the way of Allah?"* Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) replied: *"Not even Jihaad in the way of Allah, except for that person who goes out to fight with his life and wealth and does not return with anything"*.

Bukharee.

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said: *"On no days is the worship of Allah desired more than in the first ten days of Zul Hijjah. The fast of each of these days is equal to the fast of a whole year, and the Ibaadat (worship) of each of these nights is equal to the Ibaadat of Laylatul Qadr."*

Tirmizee & Ibn Maajah

It is related from Ibn Abbas ﷺ that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said: *"No days are as weighty with Allah and so liked by Him for good deeds than the first ten days of Zul Hijjah. So in these days increasingly read:*

* TASBEEH (Subhanallaah) سُبْحَانَ الله
* TAHLEEL (Laa-ilaaha Illallah) لَا اِلٰهَ اِلَّا الله
* TAHMEED (Alhamdulillaah) اَلْحَمْدُ لِلّٰهِ
* TAKBEER (Allaahu Akbar) اَللهُ اَكْبَر

Tabraani

THE FAST OF YAWMUL ARAFAH

Hazrath Aboo Qataadah al-Ansaaree ﷺ relates that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) was asked about the Saum (fast) on the day of Arafąh (i.e. the 9th Zul Hijjah). he said: *"It compensates for the minor sins of the past year and the coming year"*.

Muslim

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has said: "The most acceptable Du'aa is that which is made on the day of Arafah, and the best Du'aa which the Prophets before me, and I, have made is:

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ

اللہ کے سوا کوئی معبود نہیں وہ اکیلا ہے

لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

اس کا کوئی شریک نہیں اسی کا ملک ہے اور تمام تعریفیں اسی کے لیے ہیں

وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

اور وہ ہر چیز پر قدرت رکھنے والا ہے

"There is no Deity besides Allah. He is alone. He has no partner. To Him belongs the sovereignity, and unto Him belongs all praise, and He is all-powerful".

Tirmizee

It is related that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam)

said,: *"Whoever stays awake and makes Ibaadat on the nights of Eidul Fitr and Eidul Adhaa, his heart will not die on the day when all the hearts will be dead".*

Targheeb.

Hazrat Mu'aaz ibn Jabal ﷺ relates that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said,: *"Jannat is Waajib for those who stay awake with the intention of making Ibaadat on the following nights: 8th, 9th and 10th of Zul Hijjah, the night of Eidul Fitr and the night of the 15th of Sha'baan".*

Targheeb.

THE IMPORTANCE OF QURBAANEE

1. Almighty Allah mentions: *"It is not their meat, nor their blood that reaches Allah. it is your piety that reaches Him."* HOLY QUR'AAN.
2. It is related from Hadrat Ayesha (RA) that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned: *"There is nothing dearer to Allah during the days of Qurbaanee than the sacrificing of animals. The sacrificed animal shall come on the day of Qiyaamah with its horns, hair and hooves (to be weighed in Sawaab). The sacrifice is accepted by Allah before the blood reaches the ground. Therefore sacrifice with an open and happy heart."*
3. Hadrat Zaid ibn Arqam ﷺ relates that the companions of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) asked: *"O Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) what is Qurbaanee?"* He ﷺ replied: *"It is the Sunnah of your father Ibraheem"*. They asked again: *"What benefit do we get from it?"* He ﷺ answered, *"A reward for every hair of the sacrificed animal". "And what reward is there for animals with wool,"* they asked. *"A reward for every fibre of wool"*, replied the Holy Prophet ﷺ (Sallallahu-Alaihi-Wa-Sallam).
4. Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has said: *"The person who makes Qurbaanee with a willing heart and with the niyyat of Sawaab, then on the day of Judgement that Qurbaanee will shield him from the fires of Hell".* Every Muslim should take advantage of this opportunity and sacrifice as many animals as he can afford. The wealthy should make Nafl Qurbaanee for Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam), his Ummat, and for their own living or deceased relatives. Permission for Nafl Qurbaanee is not necessary.

WARNING FOR THOSE WHO IGNORE QURBAANEE

There is a tradition related from Hazrat Aboo Hurairah ﷺ that Rasoolullah ﷺ said that the person who has the means of performing Qurbaanee but does not do so should not even come Near our Eidgaah, (place of Eid Namaaz).

ON WHOM IS QURBAANEE WAAJIB?

1. Qurbaanee is Waajib on all Muslims (male and female) who are sane, Baaligh (have reached the age of puberty) and are the possessors of minimum Zakaatable wealth (Nisaab) i.e. about R230,00. It is not necessary that the ownership of such wealth be for a full year.
2. Qurbaanee is Waajib on a person for himself only, not for his wife and children. However, it is his duty to see that his wife's and grown-up (Baaligh) children's Qurbaanee are made if they are possessors of Nisaab. If he makes their Qurbaanee out of his wealth with their permission, their Qurbaanee will be valid.
3. Qurbaanee is not Waajib on poor people (who do not possess wealth equal to Nisaab) nor on travellers (Musaafirs) nor on minors. If a minor reaches the age of puberty or a poor person becomes rich or a Musaafir becomes a Muqeem, i.e. by completing his journey or intending to stay in one place for 15 days or more, before the sunset of the 12th Zul Hijjah, then Qurbaanee is Waajib on them.

4. Qurbaanee on behalf of a deceased person is Waajib if he had made a Wasiyyat that it should be undertaken from his wealth, provided the cost does not exceed one third of his net estate.
5. Qurbaanee is Waajib on a person upon the fulfilment of a Nazr (Vow). A person mentions, for example: *"If a certain work of mine is carried out I will make Qurbaanee"*, then Qurbaanee becomes Waajib on him when that task is accomplished. This Qurbaanee must be carried out in the days of Qurbaanee, unless it is generally accepted and understood that merely slaughtering an animal on Any Day is referred to as Qurbaanee, and this had been the intention of the person who made the vow, then it will be permissible for him to sacrifice an animal on any day.
6. If a poor person buys an animal during the days of Qurbaanee, with the intention of Qurbaanee, then it becomes Waajib upon him to sacrifice this animal. However, if this animal dies or gets lost, Qurbaanee will not remain Waajib upon him. It will not be necessary for him to buy another animal. If he buys another animal and thereafter the first one is found, it becomes Waajib upon him to sacrifice both animals.
7. A person on whom Qurbaanee is Waajib, purchased an animal for sacrifice. Thereafter this animal was lost, stolen or died. In such a case it will be Waajib to sacrifice another animal in its place. If, after purchasing the second animal the first one is found, the sacrificing of only one animal is Waajib upon him. If he sacrifices the second animal then it is preferable to give as charity the difference in price between the two animals, if there be any, eg. the first animal had cost him R100, and the second had cost him R80. He should now give R20 as charity. however, it is preferable to make Qurbaanee of both the animals.
8. A person, on whom Qurbaanee is Waajib, bought an animal for sacrifice. Due to some reason he did not slaughter it on the fixed days of Qurbaanee. It is now compulsory upon him to give the animal away, alive, as charity. If he did not purchase the animal and Qurbaanee was Waajib on him, it is obligatory for him to give as charity, the value of an animal.

9. If a person, on whom Qurbaanee was Waajib, failed to carry it out for a number of years, then such a person should give the value of that number of animals as charity. Slaughtering of that amount of animals during the days of Qurbaanee will not compensate for the missed Qurbaanee, but will instead be regarded as voluntary Qurbaanee.
10. If a person carries out Qurbaanee on behalf of a person on whom Qurbaanee is Waajib, without his/her permission and without his/her knowing; this Qurbaanee will not be valid. If it is done with his/her permission or instruction, it is permissible.
11. It is Mustahab (preferable) for those intending to make Qurbaanee not to cut their hair or clip their nails (from the time the moon for Zul Hijjah is sighted until after Qurbaanee).
12. Qurbaanee is an Ibaadat that has to be carried out every year by those upon whom it is Waajib. Being a Hajee is not a condition for Qurbaanee becoming Waajib.

THE TIME FOR QURBAANEE



1. The time of Qurbaanee begins after Eid Salaat on the 10th of Zul Hijjah and ends at the setting of the sun on the 12th of Zul Hijjah.
2. It is better to make Qurbaanee on the first day, followed by the second day and lastly the third day.
3. Qurbaanee is allowed during the two intervening nights, but it is preferable during the day because of the possibility of not slaughtering correctly.
4. People living in remote village areas where Eid Salaat is not performed, may slaughter after Fajr time (Subha Saadiq-early dawn) has set in on the morning of the 10th Zul Hijjah.
5. If a person residing in a town (where Eid Salaat is performed) sends his animal to the village (where Eid Salaat is not

performed), it is permissible that his animal be slaughtered before the Eid Salaat (at that village).

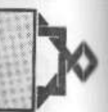
6. If a doubt occurs as to whether it is the 12th or the 13th, it is Mustahab (preferable) to give away all the meat in sacrifice after slaughtering the animal.

7. If an animal bought for Qurbaanee was not slaughtered during the days of Qurbaanee, it must be given away alive, as charity.

8. These days, i.e. the 10th, 11th and the 12th of Zul Hijjah are known as Ayyaamun - Nahr (the days of slaughtering).



CONDITIONS FOR THE QURBAANEE ANIMAL



1. Qurbaanee can be made of goats, sheep, cattle and camels; male or female. No other type of animal is allowed for Qurbaanee.

2. Castrated animals may be used for Qurbaanee. This type of animal is preferable.

3. Qurbaanee of barren animals is also allowed.

4. Goats and sheep have to be at least one year old. However, very healthy sheep that look one year old may also be used.

5. Cattle must be at least two years old.

6. Camels must be at least five years old.

7. Sheep and goats count as one share per animal. Cattle and camels are divided into seven shares per animal, i.e. the Qurbaanee of seven persons is allowed with one cow or one camel.

8. If a person sacrifices one cow or camel (without sharing with others), his Qurbaanee will be accomplished by the whole animal. If he sacrifices several animals instead of one, his Waajib Qurbaanee will be accomplished by one animal and the other animals will be regarded as Nafl (voluntary) Qurbaanee.

9. If less than seven persons share a cow or camel for Qurbaanee, it is permissible. If any person's share is less than one seventh, the Qurbaanee of all the persons will not be valid.

10. If more than seven persons share one cow or camel, the Qurbaanee of none of them will be valid.

11. When more than one person makes Qurbaanee of a cow or camel, it is a condition for the validity of the Qurbaanee of all the persons that each one of them have the Niyyat of Qurbaanee or Aqeeqah. If any one of them has an intention of merely eating meat, the Qurbaanee of all the share-holders will not be valid.

12. When buying a cow or camel one made an intention that he will share this animal with others. After purchasing the animal he finds others to share this animal with him. This Qurbaanee will be valid.

13. At the time of purchasing a cow or camel, one makes the intention that he will not share this animal with others. It is now not good for him to share that animal with others. However, if he does so, the Qurbaanee of the share-holders will be valid. His Qurbaanee will also be valid if he is a person upon whom Qurbaanee is Waajib, i.e. a rich person. If he is a poor person, then he will have to make Qurbaanee for that number of shares that he has given to others. If the days of Qurbaanee have passed, then he must give the value of that amount of shares to the poor.

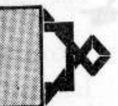
14. The animals chosen for Qurbaanee should be healthy, free from faults and defects.

THE QURBAANEE ANIMALS THAT HAVE THE FOLLOWING DEFECTS CANNOT BE SACRIFICED:-

1. That animal cannot be used for Qurbaanee whose horn has broken off from the root. However, an animal that was born without horns or the horns had broken off from the middle, can be used for Qurbaanee.
2. Those animals that are totally blind or have lost one-third or more of their eye-sight, or one-third or more of one ear is cut, or one-third or more of the tail is cut, are not allowed for Qurbaanee.
3. An animal which limps and walks on three legs and cannot put the injured (4th) leg onto the ground, or that it can put the injured leg onto the ground, but is unable to walk on it, cannot be used for Qurbaanee. However, if it is unable to walk on it, but can still take support from it, then Qurbaanee is allowed with it, even though it is limping.
4. Animals having no teeth at all cannot be used for Qurbaanee. If an animal has lost some teeth only, and has most of the teeth, Qurbaanee is permissible with it. If most of the teeth are lost, Qurbaanee is not proper with such an animal.
5. Animals born without ears cannot be used for Qurbaanee. Animals with very small ears can be used for Qurbaanee.
6. Animals that are so thin and weak or sick that they are unable to walk to the place of slaughtering, cannot be used for Qurbaanee.
7. If an animal sustains an injury whilst slaughtering, eg. a leg breaks or an ear is cut, etc., the Qurbaanee of such an animal will be valid.

8. An animal was bought in a healthy and perfect state. After purchasing it, an accident occurred which rendered the animal unfit for Qurbaanee. In such a case, if the purchaser is not wealthy (Saahibe Nisaab), it will be permissible to offer the same animal for Qurbaanee. If the purchaser is Saahibe Nisaab, then it is compulsory upon him to obtain another animal in place of the injured animal.
9. If an animal bought for Qurbaanee gives birth (before being slaughtered), then this newly born animal should also be slaughtered.

THE QURBAANEE MEAT AND SKIN OF THE ANIMAL



1. It is allowed for a person who performs Qurbaanee (Waajib or Nafl), to either eat the flesh or to give it to whomsoever he pleases, rich or poor, Muslim or non-Muslim.
2. It is preferable that the meat be divided into three parts. One part for the home, one part for the relatives and friends and one part for the poor and needy.
3. The meat or skin cannot be given to an employee or to a butcher in payment of his labour. It may be given to them as a gift.
4. The skin of the Qurbaanee could be kept for one's personal use or could be given to anybody else for their personal use. It could be used as a water bag, Musalla, etc.
5. The Qurbaanee skin cannot be given in lieu of any type of services. Thus, the skin cannot be given to an Imaam or Mu-azzin in lieu of their services.
6. If the skin is sold, the amount received for it cannot be used by oneself. It is Waajib to give it away as Sadaqah (charity) to the poor and needy.
7. It is not permissible for one to eat the meat of the following types of Qurbaanee:

a) Qurbaanee that is made as a Kaffaarah for a Jinaayat (error) committed during Haj.
b) Qurbaanee performed for a deceased person due to his Wasiyyat, i.e. his instruction before his death.
c) Qurbaanee performed due to a Nazr (vow) one had made.

The meat of the above-mentioned types of Qurbaanee has to be distributed to the poor and needy ONLY.

8. The meat of Nafl (voluntary) Qurbaanee which one made for the deceased, can be eaten by all, similar to one's own Qurbaanee.

9. If more than one person participates in the Qurbaanee of an animal that has seven shares and each share-holder requests for his share of the meat, then it is necessary that the meat be distributed equally, by weight. If one person's share is more than the others, it will not be permissible as this will become interest.

10. If one person's share of meat is less than the others, but with the meat, he is given the skin or the head or legs of the animal, it will now be permissible. Great care should be taken in distributing the meat EQUALLY.

ZABAH (Slaughter) OF THE QURBAANEE ANIMAL

1. It is Mustahab (preferable) that the person to whom the Qurbaanee animal belongs, slaughters it personally, provided he is able to slaughter (make Zabah) correctly.

2. If the owner is unable to slaughter, it is better to delegate the Zabah to another Muslim who is acquainted with the requirements of proper Isalamic Zabah.

3. A Muslim woman, who knows how to make Zabah, is also permitted to slaughter. However, observance of Hijaab (Purdah) is important at this time as well.

4. If the Zabah has been delegated, it is desirable that the person for whom the Qurbaanee is being made, be present.

5. The Islaamic Zabah requires that the throat, the external jugular veins and the wind-pipe of the animal to be swiftly and clearly severed with a very sharp knife, together with the recital of Bismillaahi Allaahu Akbar. بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

6. If only two of the passages and veins are cut, the Zabah will be incorrect. Yes, if any three of the four are cut, the zabah will be in order.

7. It is Mustahab (preferable) to face the Qiblah while slaughtering.

8. It is preferable to sharpen the knife before slaughtering in order to ease the suffering of the animal. After slaughtering, the animal should not be skinned or cut up into pieces before it turns completely cold.

9. An animal should not be slaughtered in the presence of another animal.

10. Du'aa for slaughtering: Lay the throat of the animal towards the Qiblah and recite:

جب قربانی کا جانور قبلہ رُخ لٹاوے تو پہلے یہ دعا پڑھے۔

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَّمَا أَنَا مِنَ الْمُشْرِكِيْنَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ
وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ مِنْكَ وَلَكَ

"Verily I have set my face, firmly and truly towards Him Who created the heavens and the earth. And never shall I give ascribe to Allah. Verily my worship and my sacrifice, my living and my dying are for Allah, Lord of the worlds. O Allah this sacrifice is from You and is for You".

WHILE SLAUGHTERING THE ANIMAL READ:

پھر بِسْمِ اللهِ اَللهُ اَكْبَرُ کہہ کے ذبح کرے

"In the name of Allah. Allah is the Greatest".

DU'AA TO BE RECITED AFTER ZABAH (Sacrifice)

اور ذبح کرنے کے بعد یہ دُعا پڑھے

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّيْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ وَّخَلِيْلِكَ إِبْرَاهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ

"O Allah accept from me (this sacrifice) like you have accepted from your beloved Muhammad ﷺ and your friend Ibraheem عليه السلام Peace be upon them".

✤ If these Du'aas are not memorised then make intention of Qurbaanee and merely recite:

بِسْمِ اللهِ اَللهُ اَكْبَرُ

Bismillaah Allaahu Akbar

The Qurbaanee will be correct.

THE TAKBEERAAT OF TASHREEQ

1. It is Waajib for every adult Muslim to recite the Takbeeraat of Tashreeq after every Fardh Salaat, which is performed with Jamaa'at beginning after the Fajr Salaat on the 9th of Zul Hijjah until after the Asr Salaat on the 13th Zul Hijjah (23 Namaazes).
2. The Takbeer should be recited once after each of the 23 Namaazes.
3. It should be recited in an audible tone, not silently and not very loudly.
4. It is desirable for those who perform their Salaat alone (men or women) and Musaafirs (travellers), to recite these Takbeeraat softly.

5. The Takbeeraat to be recited are as follows:

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ لَا إِلٰهَ إِلَّا اللهُ وَاللهُ اَكْبَرُ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Allaahu Akbar, Allaahu Akbar. Laa Ilaaha Illaallaahu wallaahu Akbar. Allaahu Akbar wa Lillaahil Hamd.

"Allah is the Greatest. Allah is the Greatest. There is no Deity besides Allah and Allah is the Greatest. Allah is the Greatest and All praise belongs to him alone".

SUNNATS OF EIDUL ADHAA



1. Awaken earlier than usual.
2. Brush the teeth with Miswaak.
3. Have a Ghusl (bath).
4. Be well dressed in an Islaamic manner.
5. Dress in one's best clothes, not necessarily new.
6. Use Itr.
7. Perform Eid Salaat at the Eidgaah.
8. Avoid eating before Eid Salaat.
9. Go to the place of Namaaz early.
10. Walk to the place of Eid Namaaz (if it is within walking distance).
11. Recite the Takbeeraat aloud on the way to the place of Eid Namaaz.
12. Use different routes to and from the place of Eid Salaat.

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ لَا إِلٰهَ إِلَّا اللهُ وَاللهُ اَكْبَرُ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ



AQUEEQAH

(Sacrifice of an Animal for a Newly Born Child) and REMOVAL OF THE BABY'S HAIR

Mas-alah No 1: When a child is born, male or female, it should be given a name on the seventh day of birth. On the seventh day the hair of the head of the baby is shaved after which a sacrifice is also offered which is called Aqueeqah. By Aqueeqah all impurities of the child are removed and the child is saved from all calamities by Allah.

Mas-alah No 2: The method of performing Aqueeqah is that for a male child, two goats or sheep and for a girl one goat or sheep is sacrificed. If an animal of seven shares (cow or camel) is used for Aqueeqah, then two shares will be taken for a male and one for a female. The hair of the head is then shaved. Silver, equal to the weight of the shaved hair, is also given in charity. However, this is not compulsory.

Mas-alah No 3: Aqueeqah is performed on the seventh day of the birth of a child. If not done on the seventh day, then whenever it is done, it should be the seventh day, eg. if the child was born on a Friday, then Aqueeqah should be performed on the following Thursday (the 7th day after birth). If it is not performed on this Thursday, then on any other Thursday.

Mas-alah No 4: That animal which is not permissible for Qurbaanee, is also not permissible for Aqueeqah. Requirements for the animals of Qurbaanee and Aqueeqah are the same.

Mas-alah No 5: It is permissible to distribute the meat of an animal of Aqueeqah raw or cooked, and can also be served to guests.

Mas-alah No 6: If one does not possess sufficient money, then it is permissible for such a person to sacrifice only one goat for a male child. There is no harm if Aqueeqah is not performed at all if one does not have the means for Aqueeqah.

Mas-alah No 7: Before sacrificing the animal (for Aqueeqah), the following Du'aa may be recited:

اَللّٰهُمَّ هٰذِهٖ عَقِيْقَةُ اِبْنِيْ فُلَانٍ دَمُهَا بِدَمِهٖ وَلَحْمُهَا بِلَحْمِهٖ

یا اللہ یہ عقیقہ ہے میرے فلاں بچے کا خون اسکا بدلے اسکے خون کے اور گوشت اسکا بدلے اسکے گوشت کے

وَعَظْمُهَا بِعَظْمِهٖ وَجِلْدُهَا بِجِلْدِهٖ وَشَعْرُهَا بِشَعْرِهٖ وَجُزْئُهَا بِجُزْئِهٖ

اور ہڈی اسکی بدلے اسکی ہڈی کے اور چمڑا اسکا بدلے اسکے چمڑے کے اور بال اسکا بدلے اسکے بال کے اور ہر جزو اسکا بدلے اسکے ہر جزو کے

وَكُلُّهَا بِكُلِّهٖ اَللّٰهُمَّ اجْعَلْهَا فِدَاءً لِاِبْنِيْ مِنَ النَّارِ

اور کل اسکا بدلے اسکے کل کے یا اللہ کر اس عقیقہ کو فدیہ واسطے میرے بچے کے آگ سے

بعد اسکے بسم اللہ اللہ اکبر کہکر ذبح کری

"O Allah! I sacrifice this animal in Thy name as a Sadaqah for my child in substitution, blood for blood, flesh for flesh, bones for bones, skin for skin and hair for hair. O Allah! Accept this sacrifice for the protection of my Child from Hell."

If the Aqueeqah is for a Girl then in place of اِبْنِيْ say بِنْتِيْ and mention the name of the child, Boy or Girl, at this point. فُلَانٍ

Du'aa for slaughtering: Lay the throat of the animal towards the Qiblah and recite:

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ

اِنَّ صَلٰوتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ

وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ مِنْكَ وَلَكَ

"Verily I have set my face, firmly and truly, towards Him Who created the heavens and the earth. And never shall I ascribe partners to Allah. Verily my worship and my sacrifice, my living and my dying are for Allah. Lord of the worlds. O Allah! This sacrifice is from You and is for You".

WHILE SLAUGHTERING THE ANIMAL READ:



"In the name of Allah. Allah is the Greatest".

SADAQATUL FITR

ON WHOM IS SADAQATUL FITR WAAJIB:

- Sadaqatul Fitr is Waajib upon a Saahibe Nisaab (one who possesses so much that Zakaat is due on him).
- A person (on whom Zakaat is not due) possesses items more than his daily needs (for the purpose of trade or otherwise) and the value of these items adds up to the Nisaab (amount for Zakaat being Waajib) then Sadaqatul Fitr will be Waajib upon such a person as well, even though a whole year may not have passed on such items.
- A person should discharge his Sadaqatul Fitr on behalf of himself and all those who are dependent upon him, e.g. his wife and his minor children (who do not possess any wealth). If they do, then Sadaqatul Fitr may be given from their wealth.
- It is Waajib to give Sadaqatul Fitr on behalf of a child born on the day of Eid (after the time of Fajr sets in).
- It is not Waajib to give Sadaqatul Fitr on behalf of one's mature children. Yes, one may give on behalf of one's insane child.

Note: One upon whom Sadaqatul Fitr is Waajib, must discharge this duty whether he has observed the Rozas of Ramadhaan or not.

- Sadaqatul Fitr is not Waajib on one for whom it is permissible to take Zakaat and Sadaqatul Fitr.

WHEN DOES SADAQATUL FITR BECOME WAAJIB:

- Sadaqatul Fitr becomes Waajib on the day of Eid as the time of Fajr Salaah arrives. If one dies before the time of Fajr Salaah, Sadaqatul Fitr will not be Waajib upon him. Neither should it be taken nor paid from his property.

TIME FOR DISCHARGING SADAQATUL FITR:

- It is better to give Sadaqatul Fitr before reaching the Eidgaah. However, if it is not given before, it may then be given after the Eid Salaah.
- If one discharges this duty before the day of Eid, i.e. during Ramadhaan, the duty will be regarded as discharged and will not have to be repeated.
- If one did not give Sadaqatul Fitr on Eid day, he will not be be absolved of this duty. He should thus give it on any subsequent day.

RATE (Amount) OF SADAQATUL FITR:

The following could be given as Sadaqatul Fitr:

1. 0.5 Saa' wheat, flour, bran or raisins; or
2. One Saa' dates or barley; or
3. The equivalent of either one in cash or kind.

One Saa' equals approximately 3.828kg.

THE RECIPIENTS OF SADAQATUL FITR:

- The recipients of Sadaqatul Fitr are the same as that of Zakaat.
- Further, the Sadaqatul Fitr of one person could be given to just one rightful recipient or could be distributed between a few recipients of Sadaqatul Fitr.
- It is also permissible that the Sadaqatul Fitr of a group of people be collectively given to just one individual (recipient of Sadaqatul Fitr).

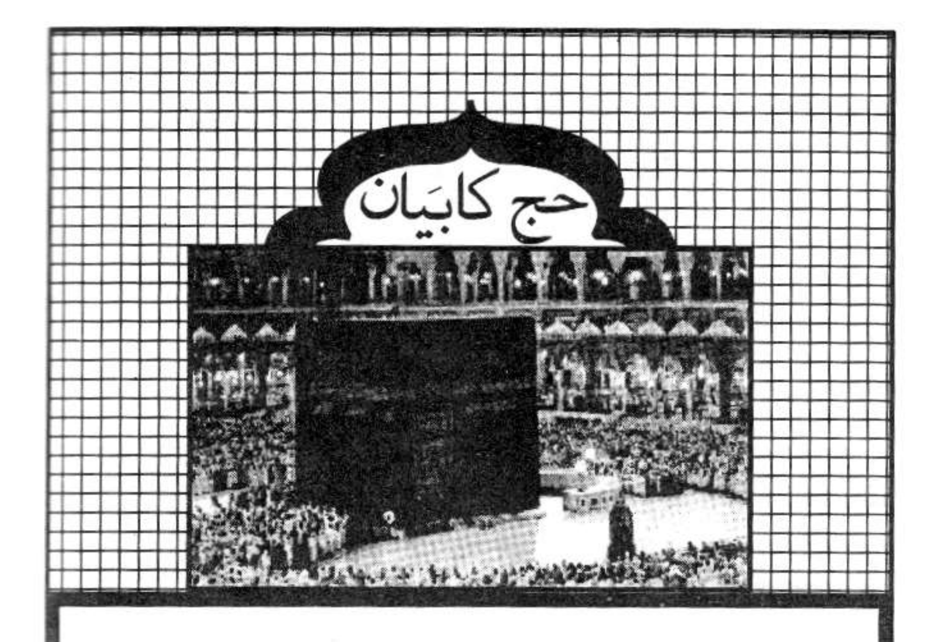
QUESTIONS

1. Write 5 benefits of giving ZAKAAT.
   a. ....
   b. ....
   c. ....
   d. ....
   e. ....
2. On whom is ZAKAAT FARDH?
3. Name 3 types of wealth on which ZAKAAT is FARDH.
   a. ....
   b. ....
   c. ....
4. Name 3 types of wealth on which ZAKAAT is not FARDH.
   a. ....
   b. ....
   c. ....
5. In the following table fill in the number and age of animals that should be paid as ZAKAAT

Zakaat for SHEEP and GOATS

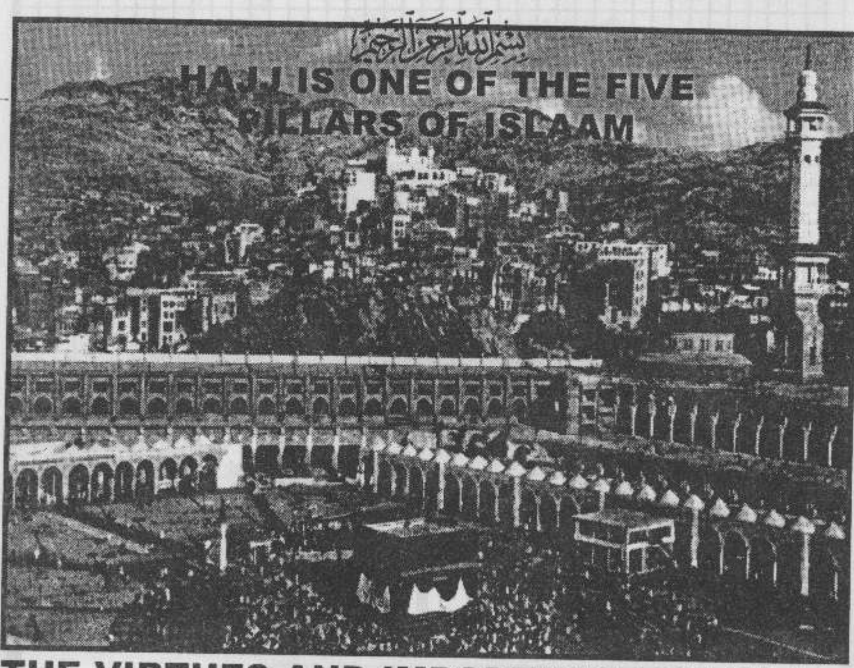
Number	Age	Zakaat
40 –		animal
– 200		animals
201 –		animals
		animals

6. Mention 5 Masaarif of Zakaat (to whom Zakaat can be given)?
   a. .... b. ....
   c. .... d. ....
   e.
7. Name 4 types of people to whom Zakaat cannot be given?
   a. .... b. ....
   c. .... d. ....
8. Can Zakaat be given or used for the following?
   a. A child .... b. Brother ....
   c. Madrasah (As wages) .... d. Student ....
   e. Kafn of deceased .... f. Non-Muslim ....
   g. Father .... h. One's own Children ....
   i. Husband ....



HAJJ & UMRAH





THE VIRTUES AND IMPORTANCE OF HAJJ

Hajj means to visit the sacred house of Allah in Makkah Mukarramah during the days of Hajj, (i.e. 8, 9, 10, 11 and 12th of Zul Hijjah). This is the fifth of the religious duties of a Muslim.

"Pilgrimage to the House of Allah is a bounded duty unto mankind for him who has the means to find the way thereunto, and whosoever disbelieves, then verily Allah is free and independent from the entire universe."

(Qur'aan; Soorah Aale Imraan, Verse 97)

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) is reported to have mentioned:

1. *"Verily Allah has declared Hajj Fardh upon you, therefore perform Hajj".*
2. *"Hasten in performing Hajj, for verily one never knows what will befall him."*
3. *"One who dies while on his journey for Hajj, Allah will record the reward of Hajj for him upto the day of Qiyaamah, and one who dies while on his journey for Umrah, Allah will record the reward of Umrah for him upto the day of Qiyaamah".*
4. *"For an accepted Hajj, there is no reward besides Jannah"* (paradise).
5. *"One who possesses wealth and has all the means by which he could reach the Sacred House of Allah (the Ka'bah) and yet does not perform Hajj, he then may either **die** as a **Nasraani** (Christian) or a **Majoos** (fire worshipper)".*

UPON WHOM IS HAJJ FARDH (Conditions)

HAJJ is FARDH once in a lifetime upon every adult, male and female. The conditions that make Hajj FARDH are as follows:

1. To be a Muslim;
2. To be mentally fit (not insane);
3. To be physically fit, (not invalid or handicapped);
4. Buloogh, (to be physically matured);
5. To be a free person, (not to be a slave);
6. To have sufficient provision for one's dependants, eg. children, for the duration of one's absence as well as to possess all requirements for travel and be financially independent. If one has the means to travel and staying at:
   * Makkah Mukarramah;
   * Muzdalifah.
   * Meena and
   * Arafaat.

   HAJJ becomes FARDH even though one does NOT have the means of going to Madinah Munawwarah.
7. Security of route;
8. A woman must be accompanied by her husband or a Mahram. A Mahram is:

❖ A male member of the family whom she is NOT allowed to marry according to Islaamic Law.)

In the absence of any of the above conditions, Hajj will not be FARDH.

Once the above conditions are found, Hajj becomes Fardh. It

becomes Waajib upon such a person to perform Hajj during the first available Hajj period. Delaying the Hajj (without any valid Shar'ee reason) will be a sinful act.

MASAA'IL REGARDING THE MAHRAM:

1. If the Mahram is a minor or one who is so irreligious that he cannot be trusted by even his mother and sister, then it is not proper to travel with such a person.
2. When a trustworthy Mahram is found, it is not permissible for the husband to refuse his wife permission to travel. If he does, she should still proceed for Hajj.
3. A girl almost attaining maturity should also be accompanied by a Mahram.
4. A woman going for Hajj (with a Mahram) should bear all the cost of the Mahram.
5. If no Mahram is found by a woman all her life, it will not be regarded a sin if she does not perform Hajj. However, such a women MUST mention in her will that someone be sent for Hajj on her behalf after her death. This will be binding on her inheritors provided it be possible to fulfill the Hajj expenses from one-third of her estate.

OTHER MASAA-IL

1. A person delayed his Fardh Hajj. He thereafter becomes blind or so ill that he is unable to undertake the journey. Such a person should draw up a **will** for Hajje Badal (Hajj to be performed on his behalf) after his death.
2. If one has left so much wealth after his death that after discharging his liabilities, Hajje Badal can be performed from one-third of the remaining wealth, then it is essential for the heirs of the deceased to carry out the will.
   If one-third is not sufficient to cover the expenses for Hajj, then the heirs are not obliged to carry out the will.
   However, if they willingly make up the deficiency, then someone may be sent for Hajje Badal.

- **N.B.** To use the wealth of **Naa Baalighs** (minors), even with their consent, is not permissible.

3. If one-third of the legacy was not sufficient to carry out the will and the heirs did not agree to part their share, and thus Hajje Badal was not performed, then the deceased is not sinful.
4. It is NOT proper for a **widow** or **divorced woman** who is spending her 'IDDAT, to disrupt her 'Iddat and go for Hajj.
5. While in Ihraam, a woman should NOT cover her **face** with a cloth. A **net** is used for this purpose. It should be tied on the face in a manner that it does **NOT TOUCH** the face.

TYPES OF HAJJ

There are Three Types of Hajj:

1. Qiraan: To perform Umrah first in the months of Hajj, (Shawwaal, Zul Qa'dah and the first 8 days of Zul Hijjah) and thereafter to perform Hajj with ONE IHRAAM, i.e. one will remain in the Haram of Makkah (varying from 5 to 14.5 km in various directions) in the state of Ihraam from the moment the Meeqaat is entered until the Ihraam is released on the 10th Zul Hijjah.
2. Tamattu': To perform Umrah during the months of Hajj and release the Ihraam. Thereafter to perform Hajj the same year without leaving the Meeqaat.
3. Ifraad: To perform Hajj only, during the days of Hajj.

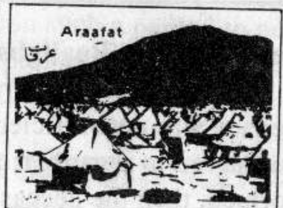
The one who performs:

1. QIRAAN is called QAARIN.
2. TAMATTU' is called a MUTAMATTI'.
3. IFRAAD is called a MUFRID.

According to the Hanafee school of thought Qiraan is considered the best. Thereafter Tamattu' and lastly Ifraad.

Once the intention is made to discharge the obligation of Hajj, it is Fardh to study the Masaa'il of Hajj (preferably under the guidance of an Aalim). For this purpose one may refer to the Kitaab: HAJJ-UMRAH-ZIYAARAH by Mufti Abdullah bin Abdurrahman Ebrahim, obtainable from Ilmi Publications, Box 25051. Ferreirsdorp, Transvaal, South Africa.







THE 5 DAYS OF HAJJ (In Brief)

1st DAY: 8th ZUL HIJJAH – YAUMUT-TARWIYAH

After putting on their Ihraams for Hajj, the Hajees proceed to MEENA after sunrise and perform 5 Salaahs there, ie. Zohr, Asr, Maghrib, Esha and Fajr of the next day (9 Zul Hijjah).

2nd DAY: 9th ZUL HIJJAH – YAUMUL ARAFAH

After sunrise the Hajjees proceed to ARAFAAT and make WUQOOF (remain / stop over) after ZAWAAL. Zohar and Asr Salaah will be performed here. Here they remain engaged in Du'aa, Zikr, Tilaawat, etc. until sunset. Immediately after sunset they proceed to Muzdalifah. Here they will perform Maghrib and Esha at the time of Esha. The night will be spent at Muzdalifah.

3rd DAY: 10th ZUL HIJJAH – YAUMUN-NAHR

After performing Fajr Salaah at Muzdalifah, the Hajees proceed to Meena before sunrise. On this day four important rites have to be performed:

1. RAMEE of Jamaratul Aqabah (stoning the big Shaytaan)
2. ZABH (to sacrifice an animal).
3. HALQ or Qasr (shaving or trimming the hair of the head).
4. To perform TAWAAFUZ ZIYAARAH.

4th DAY: 11th ZUL - HIJJAH

All three SHAYTAANS have to be pelted on this day and the night will be spent at MEENA. RAMEE, i.e. pelting time begins after ZAWAAL and ends before SUNSET.

5th DAY: 12TH ZUL - HIJJAH

Make Ramee, i.e. pelt all three Shaytaans after Zawaal. The Hajjees may now proceed to MAKKAH MU'AZZAMAH. Those

who wish to remain in Meena on the 13th Zul Hijjah should pelt the 3 Shaytaans before proceeding to Makkah Mukarramah. The pelting on this day is permissible throughout the day (including the period before Zawaal).

UMRAH

It is **Sunnate Muakkadah** to perform Umrah once in a lifetime. Umrah could be performed practically throughout the year. However, an Umrah during Ramadhaan is superior to the Umrah performed on other days. Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned: *"An Umrah performed during Ramadhaan is equal (in reward) to performing Hajj with me."*

It is **Makroohe Tahreemee** to perform Umrah on the **9, 10, 11** and **12th** of **Zul Hijjah** (the days of Hajj).

THE FARAA-IDH AND WAAJIBAAT OF UMRAH:

❖ There are two Fardh in Umrah:

1. To wear the Ihraam.
2. To complete at least four circuits of Tawaaf.

THERE ARE THREE WAAJIBAAT IN UMRAH:

1. Completion of all seven circuits of Tawaaf.
2. Sa'ee between Safaa and Marwah.
3. Shaving of the hair or trimming it (equally) on all sides.

THE PROCEDURE OF UMRAH (IN BRIEF):

1. Put on the Ihraam before entering the Meeqaat (boundary).
2. Perform two Rak'aat Sunnatul Ihraam.
3. Say the Niyyah and Talbiyah.
4. Proceed to Makkah Mukarramah, en route recite the Talbiyah constantly.
5. Perform a Tawaaf with Idtibaa and Ramal.
6. Perform two Rak'aat Waajib Salaat (after the Tawaaf) behind Maqaame Ibrahim.
7. Proceed to the Multazam and Zam Zam well.
8. Perform Sa-'ee between Safaa and Marwah.
9. Shave or trim the hair of the head.

DETAILED LESSON ON UMRAH:

1 IHRAAM:

It is incumbent upon all persons living beyond the **Meeqat** (boundary) to put on the **Ihraam** if they intend going to Makkah Mukarramah. A **woman** not in the state of performing **Salaat** is not excused from this.

It is **Sunnat** to have a bath before putting on the Ihraam. If this is not possible, Wudhoo will suffice. It is Mustahab to clip the nails, trim the hair and remove all unwanted hair before the bath.

✤ The Ihraam of **men** consists of two pieces of cloth:- one for the lower portion of the body (waist upto above the ankles) and the other for the upper portion of the body. The **head** and **face** should be left uncovered. No other garments should be worn. The **footwear** should be such that the centre bones of the **upper** part of the **feet** (the area of the shoe-lace) are left uncovered.

✤ **Women** will put on their normal clothes. However, their **heads** must be **fully covered**. Their faces and hands (upto the wrists) COULD be exposed. It becomes **WAAJIB** to cover their faces if they fear **Fitnah**. This should be done in such a manner that the covering does **NOT** touch the face.

2 TWO RAK'AAT SUNNAT OF IHRAAM:

After putting on the Ihraam, perform 2 Rak'aat **Sunnatul Ihraam** with the headgear. (A woman not in the state of performing Salaah, will not perform this Salaah.)

- She will perform Ghusl,
- put on her clothes (which will serve as her Ihraam),
- make the Niyyah and recite the Talbiyah.
- After entering Makkah Mukarramah she will take a bath when Salaah becomes Fardh on her,
- wear her clothes (which will serve as her Ihraam) and perform the Umrah.

3 NIYYAH AND TALBIYAH:

After having performed the two Rak'aat Sunnat of Ihraam, remove the headgear (men only) and say the Niyyah and Talbiyah which are Waajib. (Without this the Ihraam will not be accepted).

✤ If one goes beyond the **Meeqaat** without the Niyyah (with Ihraam), **Dum** (penalty) will have to be given.

THE NIYYAH IS AS FOLLOWS:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَيَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ

O Allah! I intend performing Umrah. Thus render it easy for me, and accept it from me.

THE TALBIYAH IS AS FOLLOWS:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ • لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ •
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ • لَاشَرِيْكَ لَكَ •

Here I am at Your service O Allah! I am present, I am present, You have no partner, I am present, All praise and graciousness as well as the entire Universe is Yours, You have no partner.

When in **Ihraam** repeat the **Talbiyah** as often as possible. It is Mustahab to repeat it thrice whenever recited.

After the Niyyah and Talbiyah one becomes a **Muhrim** (one whose Ihraam is valid).

☞ WHEN IN IHRAAM, ABSTAIN FROM THE FOLLOWING:

a. Quarelling and using vulgar languages.
b. Clipping the nails.
c. Hunting of wildlife, chasing game or aiding a hunter in any way.
d. Killing lice, indicating it to others and removing it from the body or hair.
e. To use perfume, scent and every other thing that has a fragrance, eg. fragrant soap, etc.
f. To trim, shave or clip the hair of the body.
g. Intercourse, and everything relating or leading to it.

h. Males must not wear sewn garments, underwear, gloves or socks. Their heads and faces must NOT be covered at any time.
i. To comb or groom the hair.
j. It is Makrooh to wash ones head and beard with soap. It is also Makrooh to remove dirt from ones body by using soap or any other cleansing agent.

THE FOLLOWING THINGS ARE PERMITTED FOR A MUHRIM:

a. To take a bath, be it Waajib or to cool ones body.
b. Killing of wild dogs, crows, scorpions, flies, bugs. mosquitoes, cockroaches and wild animals that are harmful.
c. To use a Miswaak.
d. To slaughter cattle, poultry, sheep and goats.
e. To rub the body gently, taking note that no hair falls off the body.
f. To use odourless Surma.

4 ENTRY INTO MAKKAH MUKARRAMAH:

On reaching Makkah Mukarramah one should find accommodation and settle first. Thereafter it is Mustahab (preferable) to perform Ghusl. If this is not possible, Wudhoo will suffice. Do not use soap or shave when bathing.
Thereafter enter the Musjidul Haraam, preferably through **Babus Salaam.**

It should be remembered that a woman, not in the state of performing Salaah, should NOT enter the Musjid.

Enter with the right foot, with utmost humbleness and respect and recite:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ۔ وَسَهِّلْ لِيْ اَبْوَابَ رِزْقِكَ

O Allah! Open for us the doors of Your Mercy, and make easy for us the means of livelihood.

The Niyyah for I'tikaaf should also be made

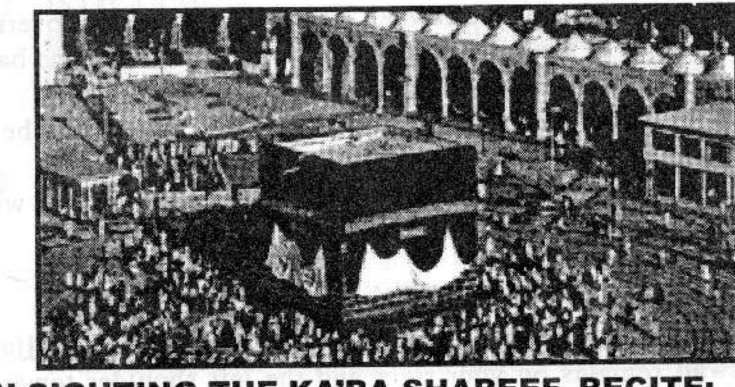
نَوَيْتُ الْاِعْتِكَافَ لِلّٰهِ عَزَّ وَ جَلَّ مَادُمْتُ فِي الْمَسْجِدِ

I intend making I'tikaaf for Allah until I remain in the Musjid.

and the Talbiyah be recited constantly.

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ۔ لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ ۔
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ۔ لَاشَرِيْكَ لَكَ ۔

Here I am at Your service O Allah! I am present, I am present, You have no partner, I am present. All praise and graciousness as well as the entire Universe is Yours, You have no partner.

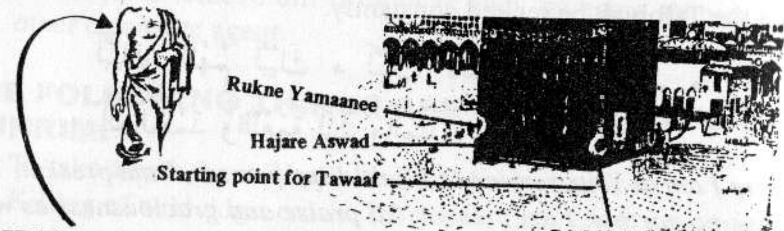


ON SIGHTING THE KA'BA SHAREEF, RECITE:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ ۔ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَعْظِيْمًا وَّتَشْرِيْفًا وَّتَكْرِيْمًا
وَّمَهَابَةً ۔ وَزِدْ مَنْ حَجَّهٗ اَوِ اعْتَمَرَ تَشْرِيْفًا وَّتَكْرِيْمًا
وَّتَعْظِيْمًا وَّبِرًّا

O Allah! You are Peace, and from You is peace, therefore keep us alive with peace. O Allah! Increase this house of Yours with reverence, dignity, honour and respect, and increase those who perform Hajj or Umrah towards it in dignity, honour, reverence, obedience and righteousness.

- Thereafter one should engage himself in making Du'aa (supplication) for this is a place where Du'aas are accepted.
- If a Fardh, Waajib or Sunnat Mu-akkadah Salaah has still to be performed, then this should be completed before commencing the Tawaaf.



5 IDTIBAA:

Before commencing the Tawaaf, make **Idtibaa**, (i.e. the covering of the body in a manner that the left shoulder, left arm and back are covered and the right arm entirely exposed.)

Discontinue with the Idtibaa after the Tawaaf has been completed.

The two Rak'aat Waajib Salaah should **NOT** be performed with the **arm** exposed, (i.e. with Idtibaa).

6 THE TAWAAF:

After Idtibaa face the Ka'ba in a manner that the entire **Hajjare Aswad** remains on your right and the left shoulder towards **Rukne Yamaanee.**

- Stand as close as possible to the Hajjare Aswad.
- Now say the Niyyah, which is Waajib.

The Niyyah is as follows:

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِىْ وَتَقَبَّلْهُ
مِنِّيْ سَبْعَةَ اَشْوَاطٍ لِّلّٰهِ تَعَالٰى عَزَّ وَجَلَّ

O Allah! I intend performing Tawaaf around Your Sacred House, seven circuits for Allah, who is Mighty and Dignified, hence render it easy for me and accept it from me.

- Move sideways to your right, towards the Hajjare Aswad (with the face and chest towards the Ka'ba until in line with (squarely

opposite) the Hajjare Aswad. This is Mustahab. If this is difficult, say the Niyyah while standing in line with the Hajjare Aswad (diametrically opposite).

When squarely opposite the Hajjare Aswad, raise both the hands to the ears (as one does when beginning Salaah). Say while raising the hands:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

- After lowering the hands, make Istilaam of the Hajjare Aswad. A Mu'tamir (one performing Umrah) will discontinue with the Talbiyah after the first Istilaam.

7 ISTILAAM:

Istilaam is to place both hands on the Hajjare Aswad and to kiss it gently thrice, between the two palms. (Be careful not to harass, push or hurt anyone in the process). Hands should not be placed on the silver ring when kissing the Hajjare Aswad.

- If Istilaam is not possible, merely place the hands on the Hajjare Aswad. If this is also not possible, then one should stand diametrically opposite the Hajjare Aswad and stretch both the hands, with the palms facing the Hajjare Aswad, (as if one were placing them on it). Thereafter kiss the hands and commence the Tawaaf. If this is also not possible, then merely say the Takbeer when raising the hands to the ears and commence the Tawaaf.
- It is Sunnat to make Istilaam of the Hajjare Aswad in all seven circuits. However, on completion of the seventh circuit, Istilaam is Sunnate Mu'akkadah (emphasised Sunnah).

8 RAMAL:

In the first three circuits of Tawaaf it is Sunnat to make Ramal (for men only).

Ramal means to walk hastily, take shorter steps, lifting the legs forcefully, keeping the chest out and moving the shoulders simultaneously.

- One should walk normally in the four remaining circuits.

- Commence the Tawaaf by moving towards the door of the Ka'ba and the Hateem. It is Mustahab to place the right palm or both the palms on the Rukne Yamaanee during every round. Touching it any other way or kissing it, is not recommended by the Sharee'at.
- When there are huge crowds or inconvenience is caused to others by touching the Rukne Yamaanee, omit it.
- Perform Tawaaf with utmost humbleness, sincerity, dignity and respect. It is recommended that during Tawaaf ones behaviour and conduct be similar to that of Salaah. Looking about, pushing, mocking, etc., should be avoided.

It is Sunnah to recite the following Du'aas during Tawaaf:

اَللّٰهُمَّ قَنِّعْنِىْ بِمَا رَزَقْتَنِىْ وَبَارِكْ لِىْ فِيْهِ وَاخْلُفْ عَلٰى كُلِّ غَائِبَةٍ لِّىْ بِخَيْرٍ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ • لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ •

O Allah! Give me contentment in that which You have provided for me, and bestow me with Barakah therein, and be a successor of all whom I have left behind. There is no diety except Allah, He is alone, He has no partner, the universe belongs solely to Him, and all praise is solely for Him, he alone gives life and death, in His hands lies all the good, and He has infinite power over everything.

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

O Allah! Grant us goodness in this world, and goodness in the Hereafter, and save us from the punishment of the fire.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ •
وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Allah is free from every imperfection and impurity, and from everything derogatory to His glory, and all praise is due to Allah, and there is no diety worthy of worship besides Allah, And Allah is

the greatest, and there is no strength (to do good), nor power (to abstain from sin) but with (the grace and mercies of) Allah, the Highest and Greatest.

- Besides these, any other Du'aa could be recited. Making Zikr and reciting the Holy Qur'aan are also permissible. (Women should not raise their voices whilst making Du'aa).

9 TWO RAK'AAT WAAJIB SALAAH AFTER TAWAAF:

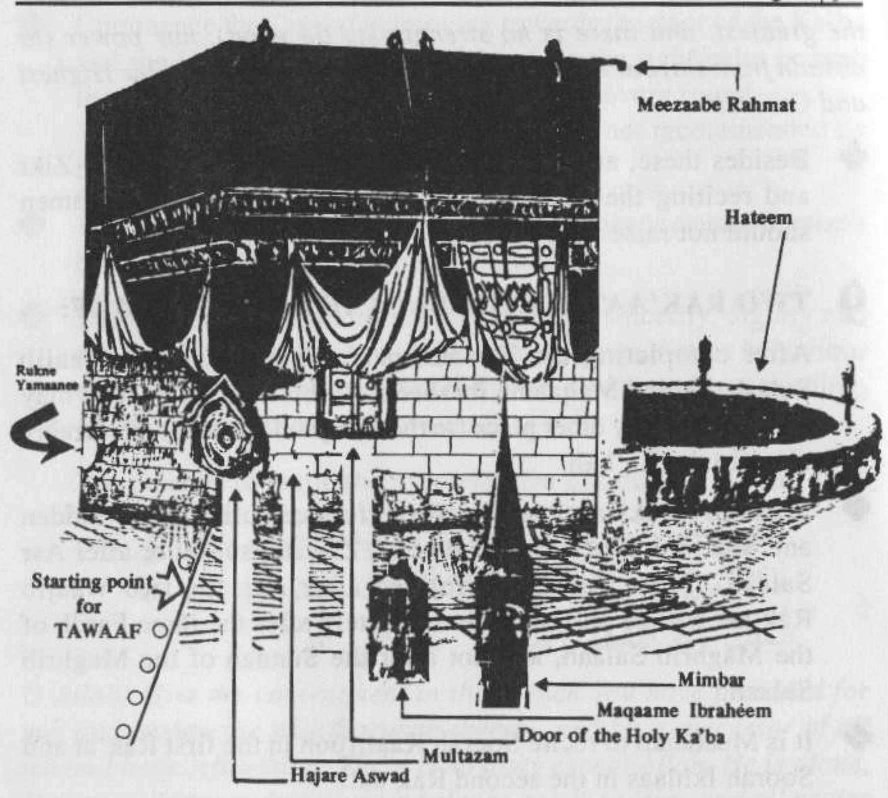
After completing the Tawaaf, perform two Rak'aat Waajib Salaah, behind Maqaame Ibraheem. If this is difficult, one may perform it at any other place (in the Musjidul Haraam), preferably close to the Ka'bah.

- These two Rak'aat should not be performed during the forbidden and Makrooh times, (i.e. at sunrise, Zawaal, sunset or after Asr Salaah). For a Tawaaf performed after Asr, the two Waajib Rak'aat will be performed immediately after the three Fardh of the Maghrib Salaah, and not after the Sunnah of the Maghrib Salaah.
- It is Mustahab to recite Soorah Kaafiroon in the first Rak'at and Soorah Ikhlaas in the second Rak'aat.
- Remember: The two Rak'aat Waajib have to be performed for every complete Tawaaf, (i.e. seven circuits).

10 PROCEED TO THE MULTAZAM AND ZAM ZAM WELL:

One should now proceed to the Multazam, (the area between the elevated door of the Ka'bah and the Hajjare Aswad). Embrace this place by stretching both the hands above the head and clinging to the wall of the Ka'ba. One should make abundant Du'aa as this is also a place for the acceptance of Du'aas. Shed as many tears as possible and make Du'aa most humbly and sincerely.

It should be remembered that, in the process, one should avoid disturbing, hurting or pushing anyone.



- After the Du'aa, one should go to the well of Zam-Zam and drink as much water as is possible. When drinking Zam-Zam: stand facing the Holy Ka'bah, recite Bismillah and drink with the right hand.

Recite the following Du'aa after drinking Zam-Zam:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا وَّشِفَاءً مِّنْ كُلِّ دَاءٍ

O Allah! I am asking You for beneficial knowledge, and abundance in provision, and cure from every ailment.

- Make a lot of Du'aas at the well and also after drinking Zam-Zam. This is a place and time when Du'aas are accepted.

11 SA-'EE BETWEEN SAFAA AND MARWAH:

One should now return to the Hajjare Aswad and make Istilaam. While making Istilaam, say:

اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ

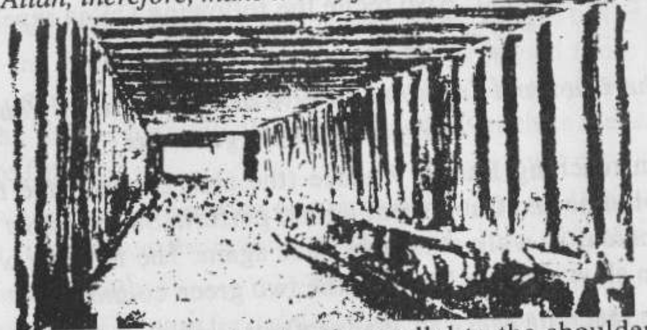
Allah is the Greatest, there is no diety besides Allah.

This Istilaam is Mustahab.

After this, proceed to Safaa (preferably through babus Safaa). On reaching Safaa, climb onto the rock and facing the Ka'ba, say the Niyyah, (which is Sunnah):

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ اَشْوَاطٍ
لِلّٰهِ عَزَّ وَجَلَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ

O Allah!I intend performing Sa-'ee between Safaa and Marwah, seven circuits for Allah, therefore, make it easy for me, and accept it from me.



After the Niyyah, raise the hands parallel to the shoulders, the palms facing the heavens (as they are raised during Du'aa), and thereafter say the Takbeer (Allaahu Akbar) and Tahleel (Laa ilaaha illallaah), aloud and Durood Shareef silently.

- **TAKBEER (Allaahu Akbar)** اَللّٰهُ اَكْبَرُ
- **TAHLEEL (Laa ilaaha illallaah)** لَآ اِلٰهَ اِلَّا اللّٰهُ،
- **DUROOD SHAREEF** اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

Thereafter say:

لَاإِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔ لَاإِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ ۔ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ ۔ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no diety besides Allah, He is alone, He has no partner, the universe belongs only to Him, and all praise is solely for Him, He alone gives life and death, and He has infinite power over everything. There is no diety but Allah alone, He has fulfilled His promise, and He aided His servant (Muhammad ﷺ (Sallallahu-Alaihi-Wa-Sallam) *and defeated the allies all alone.*

- Make a lot of Du'aas here also, for this is a place where Du'aas are accepted as well. After the Du'aas, commence the Sa'ee, (seven rounds between Safaa and Marwah) by moving towards Marwah, in the right lane. Walk at normal pace, and engage in Du'aa and Zikr. Also recite the following Du'aa repeatedly:

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمْ

My Cherisher and Sustainer, forgive and have Mercy, You are Most Powerful and Most generous.

- On reaching Batnul Waadee (the area between the two green columns and fluorescent lights) perform Sa-'ee (slow running). Thereafter walk at normal pace again. The females will not do the slow running between the two green columns.

  On reaching Marwah, do exactly the same as was done at Safaa. Marwah is also a place where Du'aas are certainly accepted.

- One Shawt (circuit / round) is now complete. Coming from Safaa to Marwah is considered one Shawt, and returning to Safaa another. Complete all seven Shawts in this manner, beginning the first Shawt at Safaa and completing the seventh Shawt at Marwah, not forgetting to perform Sa-'ee at Batnul Waadee in each Shawt. Engage in Du'aa between Safaa and Marwah as they are accepted by Allah. After completing the seven Shawts (circuits), perform two Rak'aat Nafl Salaah.

- **Note:** To perform the Sa-'ee immediately after the Tawaaf is Sunnah. It is permissible to delay the Sa-'ee due to tiredness or other circumstances. However, delaying without any valid Shar'ee reason will render the Sa-'ee Makrooh.

12 TWO RAK'AAT NAFL SALAAH:

Perform two Rak'aat Nafl Salaah on the boundary of the Mataaf (the area where Tawaaf is performed). If these two Rak'aat are omitted, there will be no harm. After completing the Salaah, or the seven Shawts, it becomes Waajib to shave or trim the hair of the head, (if one wishes to release his Ihraam).

TRIMMING OR SHAVING OF THE HEAD:

Great care must be taken regarding this Mas-alah, for at times some hair remain shorter than the other.

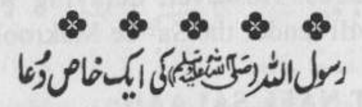
- After the Sa'ee, in order to release the Ihraam, it is Waajib to shave or trim the hair of the entire head to the length of the first joint of the fore finger. The hair should be trimmed more than this as some hair remain longer than the other. Thus, by trimming more, the shorter hair will also be trimmed as much as the length of a fore finger.

  It is Waajib for a bald person or a person who has wounds on his head to simply pass the razor over the head.

- The **Females** will not shave their **heads**. According to Sharee'ah it is unlawful and **Haraam** for them to do so. In order to release herself from the Ihraam, a **woman** is only permitted to have her hair trimmed. The best method is that her hair be divided into three parts, keeping one section on her **right**, another to her **left** and one to her **back**. Thereafter hold each section separately and trim as much as the first joint of the **fore finger** (a little more than an inch) from each section. The womenfolk must have their hair trimmed in **privacy**, and not on the streets, or the hairdresser. A **non-Mahram** is not permitted to trim, touch or even look at their hair. A **Mahram** who is no longer a Muhrim could do the trimming for her. She cannot trim her **own** hair to release herself from the Ihraam.

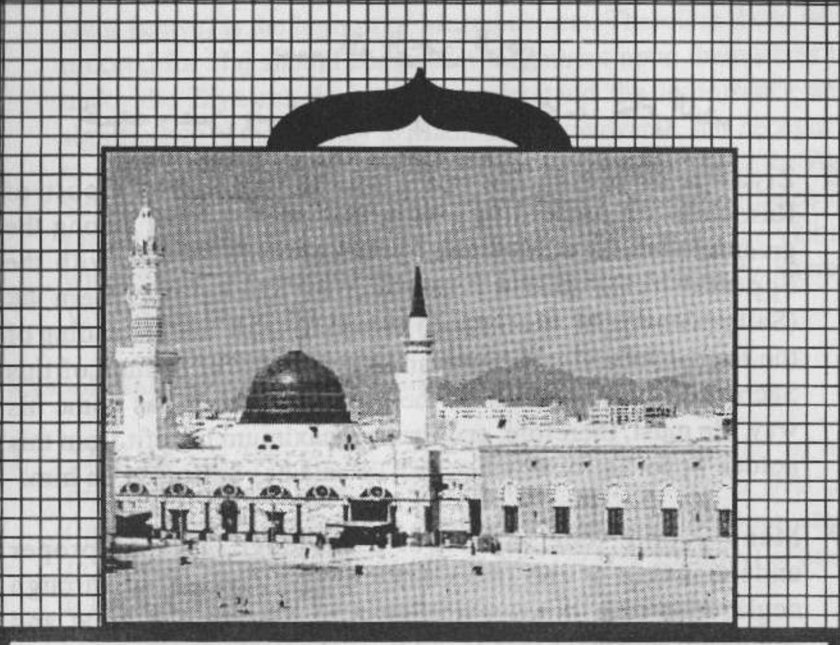
- The shaving or trimming of the hair is the last of the actions of Umrah. All the restrictions imposed because of the Ihraam, will now be lifted. The Umrah is now complete. (Allah knows best).

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An Important Du'aa of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam)

O my Allah! You listen to my speech and	اَللّٰهُمَّ اِنَّكَ تَسْمَعُ كَلَامِيْ وَ
You see my condition and position, You are aware of that which is concealed of me and that which is evident	تَرٰى مَكَانِيْ وَتَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ
None of my matters are hidden from You.	وَلَا يَخْفٰى عَلَيْكَ شَيْءٌ مِّنْ اَمْرِيْ وَ
I am afflicted with hardship and distress (misery), needy (of Your threshold).	اَنَا الْبَائِسُ الْفَقِيْرُ الْمُسْتَغِيْثُ
I lodge my complaints only to You, I seek only Your protection, I am overcome by Your fear, I acknowledge	الْمُسْتَجِيْرُ الْوَجِلُ الْمُشْفِقُ الْمُقِرُّ
and accept my sins and shortcomings. I beg of You like that destitute	الْمُعْتَرِفُ بِذَنْبِيْ اَسْئَلُكَ مَسْئَلَةَ
who has no support and is lonely. I plead in Your presence like a	الْمِسْكِيْنِ وَاَبْتَهِلُ اِلَيْكَ اِبْتِهَالَ
disgraced sinner. I pray to You, the prayer of	الْمُذْنِبِ الذَّلِيْلِ وَاَدْعُوْكَ دُعَاءَ
one who is overcome with Your fear and is afflicted with pain and distress, like the prayer of one whose	الْخَائِفِ الضَّرِيْرِ وَدُعَاءَ مَنْ خَضَعَتْ
head is hung down before You and whose tears are flowing in Your presence,	لَكَ رَقَبَتُهٗ وَفَاضَتْ لَكَ عَبْرَتُهٗ
whose body is humbled before You and rubbing his nose before You	وَذَلَّ لَكَ جِسْمُهٗ وَرَغِمَ لَكَ
O Allah! Do not reject my prayer and deprive me	اَنْفُهٗ اَللّٰهُمَّ لَا تَجْعَلْنِيْ بِدُعَائِكَ
and be beneficient to me and have mercy upon me, O He who is	شَقِيًّا وَّكُنْ لِّيْ رَءُوْفًا رَّحِيْمًا يَا خَيْرَ
the best and the greatest Diety, O He who is the most Generous.	الْمَسْئُوْلِيْنَ وَيَا خَيْرَ الْمُعْطِيْنَ



Ziyaarat of our Nabee Hadhrat Muhammad Mustafaa ﷺ (Sallallahu-Alaihi-Wa-Sallam)

آپ صلی اللہ علیہ وسلم کا مبارک نام آئے تو آپ صلی اللہ علیہ وسلم پر سلام بھیجو اور درود پڑھو۔

VISIT TO MADINAH MUNAWWARAH

Rasoolullah ﷺ said: *"My Shafaa'at (Intercession on the Day of Qiyaamah) is Waajib (on me) for the one who visits my grave".*



بسم الله الرحمن الرحيم

نحمده ونصلى ونسلم على رسوله سيدنا محمد خاتم النبين

- Ziyaarat or presenting one's self in the Sacred Court of Rasoolullah ﷺ at Madinah Munawwarah is indeed among the greatest blessings and fortunes. Whoever is blessed with the opportunity of making Ziyaarat of Nabee-e-Kareem ﷺ (Sallallahu-Alaihi-Wa-Sallam) should have an understanding of the tremendous significance and the wonderful fortune of this Sacred Visit. A windfall of the greatest Sawaab has come his way. He must, therefore, acquire the maximum benefit from this golden opportunity which Allah Ta'aala has bestowed on him.

- Many people, due to lack of knowledge, lack of proper understanding of the importance of the Ziyaarat or through negligence ruin this great chance of gaining the great and wonderful spiritual benefits and Sawaab attached to the Ziyaarat.

- After studying these few pages on "Ziyaarat", one will realise the importance and procedure of the Ziyaarat, thereby acquiring maximum benefit from this Sacred Visit. May Allah Ta'aala fill our hearts with the true love of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) - a love which will manifest itself in our practical life inthe assertion and dominance of the Sunnah of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam).

- Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned: *"My Shafaa'at (intercession)is Waajib (obligatory) for the one who visits my grave".*

- *"Verily, he who made Haj and refrained from visiting me (i.e. my Qabr) has rendered me an injustice".*

- Ziyaarat of Rasoolullah's ﷺ (Sallallahu-Alaihi-Wa-Sallam) Holy

Qabr (grave) is the highest of Mustahab acts. Therefore those who proceed for Haj should consider it incumbent upon themselves to make the Ziyaarat. In order to understand the importance and significance of the journey to Madinah Munawwarah, it is necessary to cite some Ahaadeeth of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam). As long as the significance, sanctity and importance of Madinah Munawwarah are not embedded in the heart, the visitor will not be in position to correctly discharge the rights of the Sacred Visit to the Holy City.

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said:

1. *"The La'nat (curse) of Allah, of the Malaa-ikah and of all creation decends on a person who introduces a Bid'ah (innovation)) in Madinah or gives refuge to a Bid'atee (innovator) in Madinah. Neither the Fardh or Nafl (acts of Ibaadat) of such a person is accepted."*

2. *".... I will be the intercessor for the Mu'min who patiently bears the hardships and hunger (which he may encounter) in Madinah".*

3. *"I was commanded to make Hijrat (migrate) to a city which overwhelms all cities. Madinah Munawwarah drives away evil people like a furnace purifies steel".*

4. *"He who deceives the people of Madinah will recede into insignificance like salt is dissolved by water".*

5. *"Among the lands of Islaam, the very last city to be destroyed will be Madinah".*

- Numerous Ahaadeeth regarding the sanctity, significance and excellence of Madinah Tayyibah have been narrated. It has been mentioned in the Ahaadeeth that in the sands of Madinah Tayyibah is a cure for every disease.

- Hazrat Shaikh Abdul Haqq Muhaddith Dehlwi (Rahmatullah Alayh) mentions:

"When I was in Madinah Tayyibah my feet were swollen. I used the blessed sand as treatment for my ailment. Within a few days I was cured".

- In view of the sanctity and significance of Madinah Tayyibah, it is essential to respect and honour the people of Madinah Tayyibah. Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned regarding the inhabitants of Madinah Tayyibah:

- *"My Ummah should protect the honour and dignity of my neighbours. My Ummah must not be deficient in fulfilling their rights. Overlook their faults as long as they abstain from major sins. he who protects Their Honour, I Shall Be His Witness On The Day Of Qiyaamah."*

- Those who disrespect the people of Madinah Munawwarah or quarrel with them, should take heed to the following warning of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam):

- *"He who dishonours the people of Madinah will be given to drink from Teenatul Khabal."*

- *"Teenatul Khabal"* is a pond in Jahannam where the blood, evil fluids and impurities of the inmates of the Fire will accumulate.

- *"He who frightens the people of Madinah Tayyibah is like a person who frightens me. Neither his Fardh nor his Nafl is accepted".*

From the few statements of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) which have been cited above, one will be able to understand the holiness and greatness of Madinah Munawwarah and its inhabitants. One therefore has to regard the opportunity to visit the Sacred Raudah (Grave) of Rasoolullah ﷺ (Sallallahu-

Alaihi-Wa-Sallam) as a great fortune. One must therefore spend every moment in Madinah Tayyibah constructively so as to obtain maximum benefit and Sawaab.

- To gain the wonderful rewards of the Ziyaarat it is important that one consciously guards the heart, tongue and limbs. Abstain totally from all evil, unnecessary acts and discussions. One should speak only when necessary.

ZIYAARAT OF THE SACRED QABAR

Although it is permissible to render the Ziyaarat before or after the Haj, the following course is the best:

a. If the Haj is Fardh, it is best to make the Ziyaarat after completing the Haj.

b. If it is a Nafl Haj, Ziyaarat made before or after the Haj will be of the same merit.

c. Those who approach Makkah Mukarramah from the direction of Madinah Munawwarah, i.e. they will first pass Madinah Tayyibah, should render the Ziyaarat before Haj.

The visitor must constantly remind himself that he is not on a holiday tour. This is no ordinary visit. He is on a holy journey and is, therefore, bound to observe all rules, respects and etiquettes of the sacred visit. He must at no time indulge in any act or discussion which despoils or detracts from the sacredness and Sawaab of the holy visit.

THE NIYYAT

When about to set out for the journey to Madinah Tayyibah make the Niyyat, (i.e. form an intention of Ziyaarat of Raudha-e-Aqdas (the Holiest Grave) as well as of Musjide Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam). This form of Niyyat is best.

EN ROUTE TO MADINAH TAYYIBAH

Along the journey to Madinah Munawwarah recite Durood Shareef in abundance. In fact, spend all available time, other than the time engaged in Fardh acts, reciting Durood Shareef. In this way endeavour to imbue eagerness and enthusiasm within the heart for the Ziyaarat.

On the way to Madinah Munawwarah visit all the holy places one may pass. Perform Salaah in the Musjids which are specifically related to Rasoolullah ﷺ and the Sahaabah ﷺ. Drink of the waters of the holy wells along the road to Madinah Tayyibah.

As one nears Madinah Tayyibah, the recitation of Durood Shareef should be increased. Endeavour to imbue in the heart love and fervour for the Ziyaarat. If one is unable to induce such feelings physically in the heart, then at least attempt to create such a mental state. Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) must be foremost in the mind.

When the gaze first falls on the trees and buildings of Madinah Tayyibah, recite Durood Shareef much and make Du'aa. It is best to dismount from the vehicle and walk on foot, if this is possible. It is best to proceed bare-footed and shedding tears.

Upon reaching the boundary of Madinah Munawwarah, recite Durood Shareef: اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

and the following Du'aas:

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِىْ وِقَايَةً مِّنَ النَّارِ وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ الْحِسَابِ

If possible, take ghusl before entering the City. If this is not possible, take ghusl after having entered the City. If for some reason, this too is not possible, perform Wudhoo. Ghusl is Afdhal (best). Put on clean garments and if possible, new garments.

This Du'aa should be recited as one enters the City Gates:

بِسْمِ اللهِ مَاشَآءَ اللهُ لَاقُوَّةَ اِلَّا بِاللهِ رَبِّ اَدْخِلْنِى مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِى مُخْرَجَ صِدْقٍ وَّارْزُقْنِى مِنْ زِيَارَةِ رَسُوْلِكَ مَارَزَقْتَ اَوْلِيَائَكَ وَاَهْلَ طَاعَتِكَ وَاَنْقِذْنِى مِنَ النَّارِ وَاغْفِرْلِىْ وَارْحَمْنِى يَاخَيْرَ مَسْئُوْلٍ ، اَللّٰهُمَّ اجْعَلْ لَّنَا فِيْهَا قَرَارًا وَّرِزْقًا حَسَنًا

INSIDE MADINAH TAYYIBAH

When the gaze falls on the SACRED GREEN DOME, contemplate its sanctity and nobility. This is the holiest place. After having entered the City, endeavour to enter Masjide Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam) first.

It is best for women to make Ziyaarat during the night.

Enter the Musjid with the right foot and with utmost humility and reverence. This Du'aa should be recited when entering:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّصَحْبِهٖ وَسَلِّمْ ، اَللّٰهُمَّ اغْفِرْلِىْ ذُنُوْبِىْ وَافْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ

One may enter the Musjide Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam) from any entrance one desires. However, it is of greater merit to enter through the entrance known as **Baabu Jibra-eel**.

Inside the Musjid perform two Rak'aat Tahiyyatul Musjid preferably in the area known as **Raudhah**. This is the area between the **Mimbar** and the **Holy Grave** of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam). In the first Rak'ah recite Soorah Faatihah and Soorah *Qul Yaa Ayyuhal Kaafiroon*. In the second Rak'ah, after Soorah Faatihah, recite *Qul Huwallahu Ahad*. Speaking on the significance of the area known as the **Raudhah**, Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) said:

"Between my home and my Mimbar is a garden of the gardens of Jannah".

Although it is Afdhal (best and of greater merit) to perform the two Rak'aat Tahiyyatul Musjid in the Mihraab of Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam), one may perform it anywhere in the Raudhah, wherever one finds place. After this Salaah, engage in Hamd (praise), Sanaa' and Shukr (gratitude). Thereafter make Du'aa for the acceptance of the Ziyaarat. Then, again perform two Rak'aat Salaatush Shukr which is Salaah performed in gratitude to Allah Ta'aala for having blessed one with the great favour of Ziyaarat.

If at the time of entry into the Musjid, Jamaa'ah of Fardh Salaah has begun or there is fear of one's Salaah becoming Qadhaa, then perform the Fardh Salaah first. In this case do not engage in Tahiyyatul Musjid. One's Tayyatul Musjid will be incorporated into Fardh Salaah. By joining in the Fardh Salaah, Tahytul Musjid will be rendered as well.

The Way of Reciting Salaam at the Holy Raudhah (Grave) of the Seal of Ambiyaa (Prophets), Hazrat Muhammad Mustafaa ﷺ (Sallallahu-Alaihi-Wa-Sallam).

After Tahiyyatul Musjid, proceed to the Sacred Qabr of Rasoolullah ﷺ with much reverence, humility, eagerness and respect. Banish all affairs and thoughts of the world from the heart and mind,

and brace yourself for your presence in the Court of the Leader of Mankind, our beloved Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam).

- Stand about a metre from the pillar which is located at the corner of the wall at the head-side of the Holy Qabr.
- Stand with the back towards the Qiblah and move slightly to the left so that you directly face the Holiest of Faces.
- Do not cast your gaze all over.
- Do not raise your voice.
- Adopt an attitude of utmost respect and awe.
- It is not respectful to cast the gaze all over.
- Do not do anything disrespectful.
- Do not stand very close to the Holy Qabr.
- Do not touch the wire-mesh enclosure.
- Do not kiss or make Sajdah.
- While standing there, picture in mind that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) is reclining, facing the Qiblah inside the Holy Qabr and that he is listening to the Salaams which are being recited.
- Recite the Salaam in a moderate tone, neither too softly nor too loud.
- **Recite the Salaam in the following way:**

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا خِيَرَةَ اللهِ مِنْ جَمِيْعِ خَلْقِ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَ وُلْدِ آدَمَ ، اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ يَا رَسُوْلَ اللهِ اِنِّيْ اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اللهُ وَحْدَهُ لَاشَرِيْكَ لَهُ وَاَشْهَدُ اَنَّكَ عَبْدُهُ وَرَسُوْلُهُ وَاَشْهَدُ اَنَّكَ يَارَسُوْلَ اللهِ قَدْ بَلَّغْتَ الرِّسَالَةَ وَاَدَّيْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَكَشَفْتَ الْغُمَّةَ فَجَزَاكَ اللهُ عَنَّا خَيْرًا

جَزَاكَ اللّٰهُ عَنَّا اَفْضَلَ وَاَكْمَلَ مَاجَزَا بِهٖ نَبِيًّا عَنْ اُمَّتِهٖ
اَللّٰهُمَّ اٰتِهِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ وَابْعَثْهُ
الْمَقَامَ الْمَحْمُوْدَ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ
وَاَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ اِنَّكَ سُبْحَانَكَ
ذُوالْفَضْلِ الْعَظِيْمِ

After the Salaam one should make Du'aa, invoking the **Waseelah** (agency) of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam), i.e. one should make Du'aa to **Allah Ta'aala**, asking Him (Allah Ta'aala) to accept the Du'aa through the Waseelah of Nabee-e-Kareem ﷺ (Sallallahu-Alaihi-Wa-Sallam). Make a request for the Shafaa'at (intercession) of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) in the following manner:

يَارَسُوْلَ اللّٰهِ اَسْئَلُكَ الشَّفَاعَةَ وَاَتَوَسَّلُ بِكَ اِلَى اللّٰهِ فِىْ
اَنْ اَمُوْتَ مُسْلِمًا عَلٰى مِلَّتِكَ وَسُنَّتِكَ

O Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam)! *I ask you for Shafaa'at (intercession) and I supplicate to Allah Ta'aala through your Waseelah that I die as a Muslim, steadfast on your Millat and your Sunnah.*

It is **not compulsory** to recite the above Salaam formula. One may recite any other form of Salaam one desires. If one cannot remember any long form of Salaam, one may recite whatever one remembers of it. The minimum requirement for Salaam is to say:

السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

Salaam upon you, O Rasoolullah!

If one has been requested to convey someone's Salaams to Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam), he should do so. After

reciting ones own Salaams, one should convey the Salaams of that person (who had requested him to do so), in the following way:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ ....يَسْتَشْفِعُ
بِكَ اِلٰى رَبِّكَ

Salaam upon you, O Rasoolullah!, from ....
(Mention the name of the person).
He seeks your intercession by your Rabb.

While conveying the Salaams of that person, recite his name after the word (min), which appears in the Arabic Salaam, above.

If several people have requested that their Salaams be conveyeed to Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam), one should do so in the following manner:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ جَمِيْعِ مَنْ اَوْصَانِىْ بِالسَّلَامِ عَلَيْكَ

Salaam upon you, O Rasoolullah, from all those who had requested me to convey Salaams to you.

On the right side of the Holy Qabr of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) is the

QABR of Hazrat ABOO BAKR Siddeeq ؓ (Radiyallaahu Anh)

Move slightly to the right and while standing in line with the Holy Face of **Hazrat Aboo Bakr** ؓ, (Radiyallaahu Anh) recite Salaam on him in the following manner:

اَلسَّلَامُ عَلَيْكَ يَاخَلِيْفَةَ رَسُوْلِ اللّٰهِ وَثَانِيَهٗ فِى الْغَارِ
وَرَفِيْقَهٗ فِى الْاَسْفَارِ ، وَاَمِيْنَهٗ عَلَى الْاَسْرَارِ
اَبَابَكْرِ ِالصِّدِّيْقِ ، جَزَاكَ اللّٰهُ عَنْ اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ خَيْرًا

On the right of Hazrat Aboo Bakr's رضي الله عنه (Radiyallaahu Anh) grave is the

Qabr of Hazrat Umar رضي الله عنه (Radiyallaahu Anh)

Stand facing Hazrat Umar رضي الله عنه and recite Salaam as follows:

اَلسَّلَامُ عَلَيْكَ يَااَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ الْفَارُوْقِ ، اَلَّذِىْ
اَعَزَّ اللّٰهُ بِهِ الْاِسْلَامَ اِمَامَ الْمُسْلِمِيْنَ ، مَرْضِيًّا حَيًّا
وَّمَيِّتًا ، جَزَاكَ اللّٰهُ عَنْ اُمَّةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ خَيْرًا

One is at liberty to recite lengthier or shorter formulae of Salaams.

According to some Ulamaa, after completing the Salaam on **Hazrat Umar** رضي الله عنه, one should move to a position **between** the two graves of these two **Khulafaa** of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) and renew the Salaam as follows:

اَلسَّلَامُ عَلَيْكُمَا يَاضَجِيْعَىْ رَسُوْلِ اللّٰهِ وَوَزِيْرَيْهِ
جَزَاكُمَا اللّٰهُ اَحْسَنَ الْجَزَاءِ جِئْنَاكُمَا نَتَوَسَّلُ بِكُمَا
اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَشْفَعَ لَنَا وَيَدْعُوْ
لَنَا رَبَّنَا اَنْ يُّحْيِيَنَا عَلٰى مِلَّتِهِ وَسُنَّتِهِ وَيَحْشُرَنَا فِىْ
زُمْرَتِهِ وَجَمِيْعَ الْمُسْلِمِيْنَ ، اٰمِيْنَ

Thereafter, face the Holy Qabr of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) and once again renew the recitation of Salaam on Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam). Then recite Hamd and Sana (praises of the Almighty Allah); then Durood Shareef and make Du'aa to Allah Ta'aala, invoking the Waseelah of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam). Again request for Rasoolullah's ﷺ (Sallallahu-Alaihi-Wa-Sallam) Shafaa'at. When making Du'aa, raise both the hands. One's Du'aa should be for one's self, parents, Mashaa-ikh (spiritual leaders),

family, relatives, friends and for all the Muslims in general. After the Salaam, it is best to say as follows:

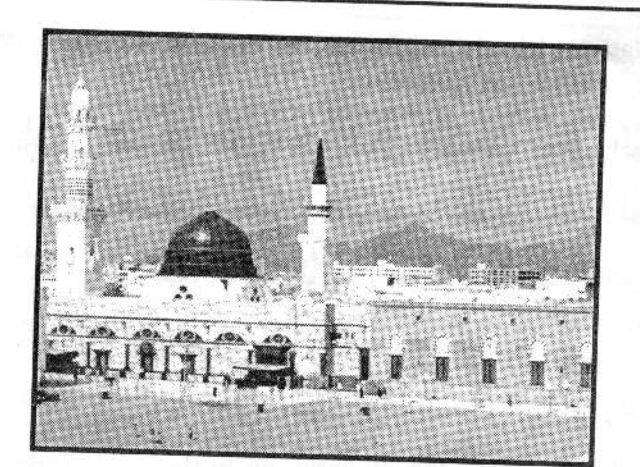
يَارَسُوْلَ اللّٰهِ قَدْ قَالَ اللّٰهُ تَعَالٰى سُبْحَانَهُ وَلَوْ اَنَّهُمْ
اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ، فَجِئْنَاكَ ظَالِمِيْنَ
لِاَنْفُسِنَا مُسْتَغْفِرِيْنَ مِنْ ذُنُوْبِنَا فَاشْفَعْ لَنَا اِلٰى رَبِّنَا
وَاَسْاَلُهُ اَنْ يُّمِيْتَنَا عَلٰى سُنَّتِكَ وَاَنْ يَّحْشُرَنَا فِىْ زُمْرَتِكَ

After having made the Ziyaarat, go to the pillar known as the Pillar of **Abi Lubaabah**. Perform two Rak'aat Nafl Salaah there and make Du'aa. Then come into the area known as **Raudhah** and perform Nafl Salaah in any quantity one desires. However, do not perform any **Salaah** if it is a **Makrooh time**. Recite Durood Shareef here in abundance and make Du'aa.

Thereafter proceed to the **Mimbar**; place the hands on it; recite Durood Shareef and make Du'aa. Then go to the pillar known as the Pillar of **Hanaanah**. make Du'aa and recite Istighfaar (repent). Do the same at the other pillars. One may now return to his place of residence.

One should consider the time available in **Madinah Munawwarah** as a golden opportunity. One should therefore spend most of his time in Musjide Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam). When in the Musjid, make Niyyah (intention) for I'tikaaf. Nafl I'tikaaf is for any duration. Nafl I'tikaaf for even a minute is valid. Therefore, whenever one is inside the Musjid, Niyyat for Nafl I'tikaaf should be made. Endeavour to complete the Qur'aan Shareef (make Khatm) in the Musjid.

One should give **Sadaqah** according to one's means. Honour and respect the poor, the Caretakers of the Holy Places and all the



inhabitants of Madinah Tayyibah. Treat them with respect. Deal with them with love and kindness. Honouring them is honouring and pleasing Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam). Even if they are perhaps unjust or unkind, bear it with patience. Do not quarrel and dispute. When buying or selling with them, make the Niyyah of aiding them. Such a Niyyah merits Sawaab.

Endeavour to be present at Musjide Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam) five times daily. One should ensure that one's **back** is not towards the **Holy Grave**, whether performing Salaah or not. Whenever passing by the Holy Qabr, recite Salaams, even if it be a short Salaam and even if one happens to be outside the Musjid.

OTHER PLACES OF ZIYAARAT

It is Mustahab (preferable) to also visit the Qabrastaan (cemetry) known as **Jannatul Baqee'** where the graves of the Sahaabah-e-Kiraam ﷺ and of members of Rasoolullah's ﷺ (Sallallahu-Alaihi-Wa-Sallam) family are. Mak ea point of visiting the Qabr of Sayyidush Shuhadaa (The Leader of the Martyrs), Hazrat Humzah ﷺ.

Visit Musjide Quba as well as other Musjids. Visit the Holy Wells and drink of their water.

The Departure



After one has completed the Ziyaarat and intends to depart, one should do so from Musjide Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam) after performing Salaah and making Du'aa. If possible, perform the **departing** Salaah of 2 Rak'aat Nafl on or near the Musalla of **Rasoolullah** ﷺ (Sallallahu-Alaihi-Wa-Sallam). If this is not possible, perform it wherever place is available in the Musjid. After this, proceed to the **Sacred Raudhah** (Grave) of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam). Recite Salaam on Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) and thereafter make Du'aa in all earnestness. One's Du'aa should cover all Deenee as well as permissible worldly needs and desires. One should make Du'aa for one's self, family, relatives and all Muslims. Make Du'aa for the acceptance of one's Ibaadat and for steadfastness on Deen. Make Du'aa for a **death** on **Imaan** and for a safe return home.

Among the signs of the acceptance of one's efforts and Ibaadat is the ready flow of tears. if one is unable to shed tears, recite such Du'aas which induce tenderness in the heart and also make an attempt to shed some tears. With a heart stricken with grief and sorrow at the impending separation, take leave. Do not move backwards when leaving because such action is exclusive for the Ka'bah. Depart in sadness, giving Sadaqah (charity) to the poor of Madinah Tayyibah liberally. While reciting the Du'aas of Safar (journey), walk away. One should take along some dates and water of the seven wells as Tabarrukaat.

TRADITIONS ABOUT MASJID NABAWEE ﷺ (Sallallahu-Alaihi-Wa-Sallam)

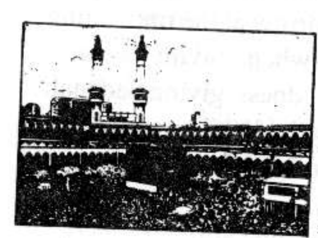
One who can afford it should visit Madinah Munawwarah before or after Haj/Umrah. Gain blessings by visiting the sacred Tomb of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) and his Musjid (Musjide Nabawee). Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned: *"One who visits my grave after my demise will gain the same blessing as if he had seen me during my lifetime."* Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) further mentioned: *"One who merely performed Haj and did not visit my grave, has done great injustice to me."*

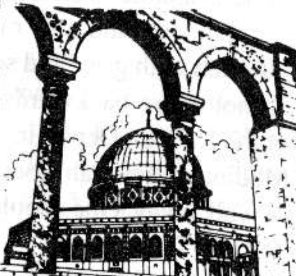
Sayyiduna Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) is reported to have mentioned:

1. *"One who offers one Salaah in this Musjid (Musjide Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam), shall receive the reward equivalent to fifty thousand Salaah".*
2. *"Whoever performs forty Salaah in my Musjid, not missing one Salaah (in the Musjid), for him is freedom from the fires of Jahannam; and freedom from punishment and he shall be free from hypocisy".*
3. *"One for whom it is possible to die in Madinah (live there till the end of his life), should die there, for I shall intercede on behalf of all those who die there".*
4. *"One should undertake a journey only to three Musjids (with the intention of Ziyaarat):*

a. *Musjidul Haraam (Makkah Mukarramah);*
b. *Musjidul Aqsa (Jerusalem) and*
c. *to this Musjid of mine (Musjidun Nabawee) ﷺ (Sallallahu-Alaihi-Wa-Sallam)".*

Masjidul Haraam





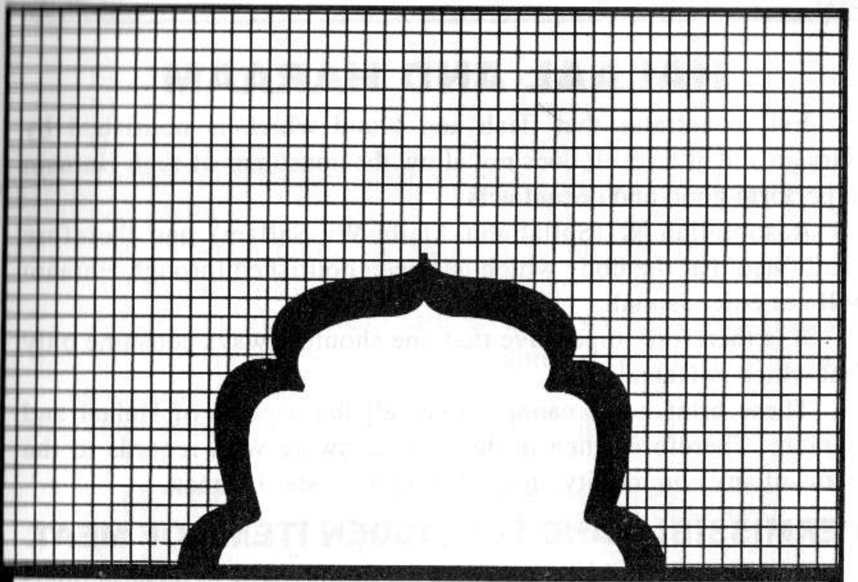
Masjidun Nabawi ﷺ



QUESTIONS

1. What are the five pillars of Islaam?
2. What does Hajj mean to a Muslim?
3. What is the translation of the verse wherein Allah Ta'aala has made Hajj Fardh?
4. Mention three Ahadeeth of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) regarding Hajj.
5. Mention the conditions that make Hajj Fardh.
6. Who is a Mahram?
7. If a person has a sufficient funds to travel to Makkah Mukarramah only, not for Madinah Munawwarah, will Hajj still become Fardh upon such a person?
8. It is permissible to travel with a Mahram who is a minor?
9. What is the ruling regarding a Mahram who is irreligious and cannot be trusted?
10. Can the husband refuse permission once a suitable Mahram is found?
11. What should a woman do if she cannot find a suitable Mahram all her life?
12. What is Hajje Badal?
13. If the heirs have to fulfill the Hajje Badal, how will this be done?
14. If one-third of the estate was not sufficient, what will happen?
15. Is it proper for a woman in 'Iddat to perform Hajj?
16. How should a woman in Ihraam cover her face?
17. Mention the three types of Hajj.
18. Explain the different types of Hajj.
19. Which Hajj is considered the best according to the Hanafee school of thought?
20. The Hajj itself is performed in (5,7,9) days?
21. Explain what rites have to be performed on each of these days.
22. Explain the following terms:
    a) Ramee b) Zabh c) Halq d) Wuqoof e) Ihraam.
23. It is (Fardh, Waajib, Sunnate Mu-akkadah) to perform Umrah once in a lifetime.
24. When can one perform Umrah?

25. An Umrah in the month of ..... is superior to an Umrah performed in any other month.
26. If a person completes only three circuits of Tawaaf, will the Umrah be accepted? State a reason for your answer.
27. Mention the Faraa-idh of Umrah.
28. Mention the Waajibaat of Umrah.
29. Outline the procedure of Umrah in brief.
30. What is an Ihraam?
31. Where should the Ihraam be put on?
32. Can any sewn garment be worn with the Ihraam?
33. What is the Ihraam for males? (Explain in detail).
34. What is the Ihraam for women?
35. What should be done after putting on the Ihraam?
36. Write down and translate the Niyyah for Umrah and the Talbiyah.
37. Who is a Muhrim and when does one become a Muhrim?
38. Mention five acts from which a Muhrim should keep himself away.
39. Mention three things a Muhrim is permitted to do.
40. Explain the following terms:
    a) Idtibaa b) Tawaaf c) Istilaam d) Ramal e) Multazam
    f) Zam Zam g) Sa'ee h) Takbeer i) Tahleel
41. What does Ziyaarat mean?
42. What has Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) mentioned regarding one who visits him and one who refrains from visiting him?
43. Mention three Ahadeeth regarding the sanctity of Madinah Tayyibah.
44. When should one perform the Ziyaarat, before or after Hajj?
45. What should one do as he nears Madinah Munawwarah?
46. Explain in detail the procedure of reciting Salaam.
47. How should one convey the Salaams of people who have requested him to do so?
48. The Qabr on the right of Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) is of Hazrat ..... and on his right is the Qabr of Hazrat ......
49. What should one do after the Ziyaarat?
50. What are the other places of Ziyaarat?
51. Mention four Ahadeeth regarding Musjidun Nabawee ﷺ (Sallallahu-Alaihi-Wa-Sallam).



HALAAL & HARAAM - INTOXICANTS & DRUGS - RIBAA: (Usury & Interest) - MEERAAS (Inheritance) - NIKAAH (Marriage) - WALEEMAH - TALAAQ (Divorce) - Etc.



HALAAL AND HARAAM

Evil penetrates that flesh and blood which is nourished by Haraam and as a result does not allow the consumer of such Haraam to perform good and decent acts.

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has therefore mentioned that the body which has been nourished through Haraam will not enter Jannah.

It is therefore imperative that one should always consume only that which is Halaal.

These brief notes cannot cover all the aspects of Halaal and Haraam. Therefore when in doubt or unaware with regards to the status of any commodity, query from your local Ulamaa.

PERMISSIBLE AND FORBIDDEN ITEMS OF MEAT.

1. It is not permissible to consume the flesh or milk of those animals and birds that hunt their prey.
2. Haraam (forbidden) also are the following animals.
   - a) pigs or hogs
   - b) monkeys and apes
   - c) dogs
   - d) cats
   - e) elephants
   - f) donkeys or mules
   - g) lions and tigers
   - h) jackals
   - i) hawks
   - j) owls
   - k) falcons
   - l) lizards
   - m) snakes
   - n) rats and rodents
   - o) worms and insects
3. All types of fish are Halaal (permissible). However a fish that dies naturally in water and floats on the surface of the water is not permissible.
4. The following animals and birds are halaal.
   - a) cows
   - b) goats
   - c) sheep
   - d) camel
   - e) buck
   - f) deer
   - g) antelope
   - h) rabbit
   - i) buffalo
   - k) all poultry
   - l) duck
   - m) guinea fowl
   - n) turkey
   - o) pigeon and doves
   - p) ostrich
   - q) quails
   - r) peacock
   - s) partridge and sparrows

5. To buy or eat meat or meat products sold by Non-Muslims is not permissible.
6. The flowing blood of animals is impure (najis) and the consumption of it is forbidden (Haraam).
7. All animals which die of natural causes are forbidden (Haraam).
8. All animals and poultry not slaughtered according to Islaamic rites (Zabah) are Haraam.
9. Haraam also are animals slaughtered without Bismillaah.

INTOXICANTS AND DRUGS

1. All alcoholic drinks and wines are forbidden (Haraam) and impure (Najis).
2. The consuming of drinks which intoxicates a person is forbidden (Haraam) be it in small or large quantities.
3. All drugs that lead a person to addiction are Haraam eg. a) dagga b) hashish, opium.
4. The buying and selling or transporting of all intoxicants is Haraam.

THE USE OF GOLD, SILVER AND SILK

Hazrat Huzaifah Radiyallaahu -Anh reports that Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) prohibited us from drinking and eating out of silver and gold utensils and from doning garments of silk and from sitting thereupon.

1. Men are not permitted to use gold or silver jewellery. The use of pure silk for men is also forbidden. However men are permitted to use rings made of silver only.
2. Women are permitted to use all types of jewellery either gold, silver or imitation.

3. It has become fashion for men to use ear rings. Such emulation of Non-Muslims and females is Haraam (forbidden). Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) has mentioned that the Curse of Allah is upon such men who emulate (copy) women (in dress and appearance) and the Curse of Allah is on such women who emulate (copy) men (in dress and appearance).

Besides jewellery both males and females are forbidden the use of gold or silver utensils, combs, toothpicks, cutlery, containers, mirrors, pens, keys etc.

N.B. Gold and silver refer to pure gold and silver and not stainless steel or other metal polished with gold or silver coatings.

RULES REGARDING HAIR AND GROWING OF BEARD

1. It is preferred that the pubic and armpit hair be removed once a week or fortnightly. However to delay the removal of these hair beyond forty days is not permissible and sinful.
2. Women should grow their hair long and plait them. To shave the head or to cut the hair short is forbidden for women.
3. It is forbidden (Haraam) for women to expose their hair to strangers (ghair mahram).
4. For men to grow long hair and plait them is forbidden. Men are allowed to shave the head or clip the hair but the hair should all be clipped or cropped equally (not short and long). The maximum lenght of hair for men ranges from below the earlobes to the shoulders.
5. The shaving of the beard is forbidden. The size of the beard should be at least a fists length all round.
6. It is preferred that the moustache be trimmed very short.
7. Regarding the clipping or paring of nails refer to page 63 of Ta'leemul Haq.

RIBAA: USURY AND INTEREST

Allah Ta'aala has forbidden usury or interest (the taking or giving of it) in very stern words.

"Those who eat Ribaa (Interest) will not stand except like the standing of a person touched by Shaitaan, leading him to insanity. This is because they say that 'Trading is just like Ribaa (Interest)' whereas Allah has permitted trading and forbidden Ribaa." Al Qur'aan

"Whoever received the warning from his Lord and stopped (gave up eating or dealing in Interest) shall not be punished for the past. And his affairs are for Allah to judge. But whoever returns to Usury (Ribaa) they are the dwellers of the Fire of Hell." Al Qur'aan.

"Verily Allah will destroy Ribaa (Interest) and will give increase for Sadaqaat (Charity) and Allah does not like the disbelievers, Sinners." Al Qur'aan

"Oh Believers! Fear Allah! and give up what remains (due to you) from Ribaa hence forth if you are (True) believers." Al-Qur'aan.

"But if you do not do it (i.e. you do not fear Allah and his Messenger) then be warned of war from Allah and His Messenger. And if you repent you shall have your capital sum." Al-Qur'aan. (Soorah 11, Ayat 275-276).

Ribaa (Interest) is of two major kinds.

1. Ribaa an-Nasia, i.e. interest lent on money. All forms of this interest (whether bank loans, overdraft facilities, mortgages, hire purchase, fixed deposits to gain interest) is Haraam and a major sin.
2. Ribaa al Fadl, i.e. exchanging superior quality articles for more of inferior quality articles of the same nature. Eg. To exchange dates of superior quality for a greater amount of dates of an inferior quality. This is also interest.

Rasoolullah ﷺ (Sallallahu-Alaihi-Wa-Sallam) has cursed the payer of interest, the receiver of interest, a proxy or representative for such a transaction, the scribe (writer) and the witnesses of such transactions.

The payer and receiver of interest are both equal in crime.

SOURCES OF FORBIDDEN INCOME

All income derived by the following means is totally Haraam.

1. Stealing / Theft;
2. Fraud;
3. Gambling;
4. Sale of forbidden items eg. Alcohol and wine, Haraam meat products etc.;
5. Usury - Interest;
6. Devouring the property of orphans unjustly;
7. The taking and giving of bribes;
8. Devouring the property of legal heirs, especially depriving sisters and minor heirs in estates (inheritance);
9. Buying and selling of stolen property (goods);
10. Selling of goods to a customer and concealing defects.

MEERAAS (Inheritance)

When a person dies all his goods and property should be distributed according to Islaamic Principles.

It is compulsory that all the legal heirs be given their inheritance according to the Sharee'at. Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) said that a person who deprives an heir of his rightful due, Allah Ta'aala will deprive him of his share from Jannat.

Wealth of the deceased will be distributed in the following sequence:

1. Tajheez wa Takfeen, ie. Necessary funeral & burial expenditure.
2. His debts will be paid.
3. Any bequest made by the deceased will be paid, provided such bequests do not exceed one third of his total assets.

NB: No person is allowed to make bequests in favour of his Shar'ee heirs.

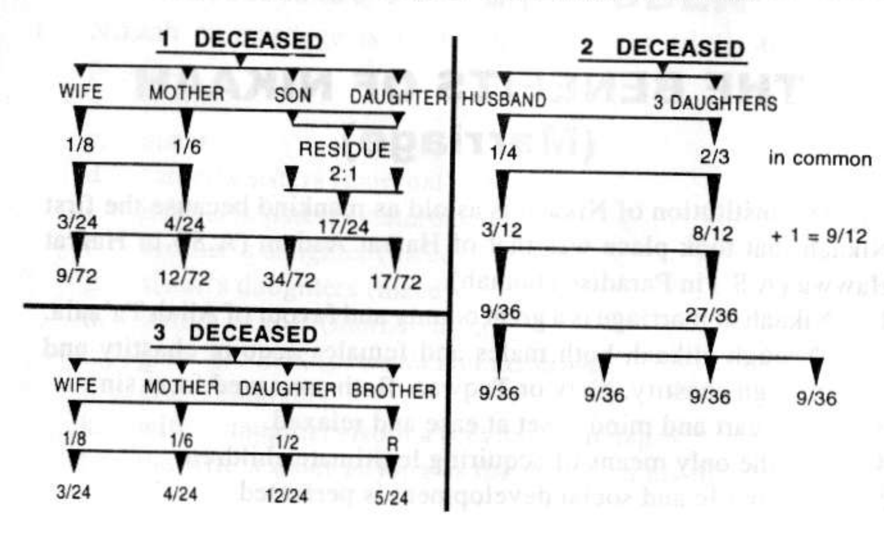
4. From the remainder of the estate the Shar'ee heirs will receive their respective shares. eg. The father and mother will each receive one sixth of the estate.

If the husband has any children the wife will receive one eight of the estate and if he has no children she will receive 1/4.

5. If the deceased wife has any children the husband will receive a quarter of the estate and if she has no children then he will receive 1/2 of the estate.
6. a. If a person has only one daughter and no sons she receives 1/2 of the estate.
   b. If a person has two or more daughters only and no sons then they will receive 2/3 of the estate.
7. a. When the deceased has his own children, ie. sons and daughters then the deceased's brothers and sisters will not receive any share of the inheritance.
   b. If the deceased has no children of his own then the deceased's brothers and sisters will inherit (for the males twice the amount of the females i.e. two shares for males and one share for the females.)

After paying Zawil Furooz (ie. father, mother, husband, wife, one or more daughters, only brothers and sisters) the remainder of the assets will be paid to the Asabaat, ie. sons and daughters. The sons will receive twice as much as the daughter.

Here are 3 simple formulae for distribution of estates.



NIKAAH OR MARRIAGE

"And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy (between your hearts). Verily in that are signs for those who reflect." Holy Quran.

Hazrath Aboo Hurairah (Radiyallahu-anh) narrates that Rasoolullah (Sallallahu-Alaihi-Wa-Sallam) has mentioned: *"A woman is chosen due to four reasons, namely her wealth, her family lineage, her beauty and her Deen - Piety. Give preference to a woman having Deen. May your hands become dusty!"* (An exclamation encouraging one to give attention to something important).

Hazrath Anas (Radiyallahu-anh) reports that Rasoolullah (Sallallahu-Alaihi-Wa-Sallam) mentioned: *"When a servant (person) marries, he has perfected half his Deen (Religion). For the remaining half he should fear Allah."*

Nabee (Sallallahu-Alaihi-Wa-Sallam) mentioned *"Oh youth! Whoever of you has (the urge and) capability to fulfil his sexual desire should marry because it (Marriage/Nikaah) will lower his gaze and is a protection fos his private parts, and he who cannot marry should fast (in abundance) because this is for him a reducer of his sexual desire"*.

THE BENEFITS OF NIKAAH (Marriage)

The institution of Nikaah is as old as mankind because the first Nikaah that took place was that of Hazrat Aadam (A.S.) to Hazrat Hawwa (A.S.) in Paradise (Jannah).

1. Nikaah or marriage is a great bounty and favour of Allah Ta'aala.
2. Through Nikaah both males and females acquire chastity and through chastity, piety or Taqwaa. Both are saved from sin.
3. The heart and mind is set at ease and relaxed.
4. It is the only means of acquiring legitimate children.
5. Family life and social development is perfected.

RULES PERTAINING TO NIKAAH

1. For Nikaah to be valid a proposal by either the bridegroom or bride and acceptance by any one of them in the presence of Two Muslim male witnesses or one Muslim male and Two Muslim female witnessses is the least requirement.
2. A father or legal guardian or representative of the bride can also propose or accept on her behalf.
3. The preferred method of performing the Nikaah Ceremony is that the father, legal guardian or representative of the bride propose or accept the marriage on her behalf: Preferably in the Musjid: in the presence of the bridegroom or his representative. It is best that the Nikaah be announced and held during the Friday or any congregational prayer.
4. The Khutbah or sermon before the Nikaah is masnoon (a preferred) practice of Nabee (Sallallahu-Alaihi-Wa-Sallam).
5. The amount of Mehr or Dowry which is paid to the bride should also be mentioned during the proposal. The minimum value of Mahr should be at least 30.6 grams of silver.

PERSONS TO WHOM NIKAAH IS FORBIDDEN

1. Nikaah or marriage is forbidden for males to the following persons:
   a. mother b. daughter
   c. sister
   d. father's sisters (paternal aunt)
   e. mother's sisters (maternal aunt)
   f. brother's daughter (niece)
   g. sister's daughters (niece)
   h. wife's mother (mother-in-law)
   i. grandmothers (paternal and maternal)
   j. granddaughters
   k. wife's daughter (from a previous marriage)
   l. the wife's sister as long as the wife is in his marriage.

2. Females cannot marry the following
   a. father
   b. son
   c. brother
   d. father's brother (peternal uncle)
   e. mother's brother (maternal uncle)
   f. brother's son (nephew)
   g. sister's son (nephew)
   h. husband's father
   i. grandfather
   j. grandson
   k. husbands son (from previous marriage)
3. All relations by breast feeding are forbidden just as relationship by lineage (as explained above) are forbidden. eg. A person cannot marry a wet nurse whose milk he suckled in infancy neither can he marry her daughter or sister or father's sister or mother's sister etc.
4. Children that have been breast fed by the same woman become Haraam for each other though the above relationship (mentioned in 1 and 2) may not exist.
5. It is Haraam for Muslim males to marry Non-Muslim females and it is also forbidden for Muslim females to marry Non-Muslim males. This Nikaah is not valid.

WALEEMAH

1. Amongst the Sunnats after the marriage is that the husband should provide a meal to those closeby including the poor. This meal is called Waleemah.
2. The Waleemah meal should not be extravagant but rather according to the means of the husband.
3. When Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) married Hazrat Zaynab binte Jahsh (Radiyallahu-anhaa), the Waleemah consisted of meat and bread.
4. And when Nabee ﷺ married Hazrat Safiya (Radiyallahu-anhaa) the Waleemah was Hees (a type of soup). Sometimes the Waleemah was only of dates, cheese and some butter.
5. According to a Hadeeth Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) said that the worst meal is that Waleemah in which the rich are invited and the poor are left out.
6. It is preferred to accept the invitation of Waleemah, provided there is no pride and pomp, showing off or any other un-Islaamic activities included.

TALAAQ - DIVORCE

Regarding (Talaaq) divorce Nabee ﷺ (Sallallahu-Alaihi-Wa-Sallam) mentioned that the worst amongst the permissible acts in the sight of Allah is Talaaq. (divorce).

Therefore families (of the husband and wife) should make maximum efforts to bring about Islaah ie. to make up the marriage.

When all efforts have failed to resolve or stabilize a marriage, the husband may issue a divorce, (preferably Talaaqe Rajee).

Only the husband has the right to divorce his wife.

The wife cannot divorce a husband. The best cause according to the Command of Allah Ta'aala is Sulh - to maintain peace, love and compatibility between both husband and wife.

TYPES OF TALAAQ:

1. **Talaaqe Rajee:** It is that Talaaq in which a person can take back his wife before the expiry of her 'Iddat - (waiting period of three menstrual cycles). In this case the divorce is annulled and there is no need to remarry or make Nikaah again. However, if the husband decides on taking her after the expiry of her 'Iddat, Nikaah will have to be repeated.
2. **Talaaqe Baa-in:** It is that type of Talaaq in which the Nikaah is severed immediately.
   a) When Talaaqe Baa-in is pronounced then the wife becomes separated from the husband immediately. He cannot recall her during the waiting period.
   b) The husband can, however REMARRY her during the waiting period.

After the waiting period, the divorced wife is free to either

remarry the husband or any other man.

3. **Talaaqe Mughallazah (Irrevocable Talaaq):**

a) When a husband pronounces three Talaaq upon his wife by either saying *"I Divorce you" - "I Divorce you" - "I Divorce you"* or he says *"I Divorce you with the three Talaaq"*, this marriage is now completely severed. After the waiting period of 3 menstrual cycles she cannot remarry her husband. She can only marry another man.

b) If this second husband divorces her after marriage then only can she marry the first husband.

MAINTENANCE OF THE WIFE

1. The husband is responsible for the maintenance of the wife as long as she is in his Nikaah.
2. Whether the wife is poor or rich, the husband is responsible for her food, shelter and clothing.
3. If the Nikaah is severed and she is divorced, then after the 'Iddat (waiting period) she will not be entitled to claim any maintenance.
4. The maintenance of the children is the responsibility of the husband even if the wife is divorced.



Part 16 contains short notes on some important aspects of another branch of Deen, namely Mu-'aamlaat. It should be realised that our Deen is not restricted to Aqaa-id and Ibaadaat but is rather made up of five branches, namely: Aqaa-id, Ibaadaat, Mu-'aamlaat, Mu-'aasharat and Akhlaaq. Thus regarding these other branches consult your local Ulamaa' and refer to authentic Kitaabs for details.

May Allah Ta'aala accept this humble effort, make it a means of guidance and a source of Sadaqah Jaariyah for the compiler and all those who assisted in its compilation. Ameen.